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PATROL REPORTS

DISTRICT: EASTERN HIGHLANDS

STATION: KAINANTU

VOLUME No: 14

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1964 - 1965

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Papua New Guinea Patrol Reports

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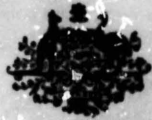
EASTERN HIGHLANDS DISTRICT PATROL REPORTS

1964/1965

KAINANTU

<u>Report No.</u>	<u>Officer Conducting Patrol</u>	<u>Area Patrolled</u>
1 - 1964/1965	P.L. Lyons	Gadsup Census Div.
2 - 1964/1965	F. Parker	Tairora Census Div.
3 - 1964/1965	P.L. Lyons	Gadsup Census Div.
4 - 1964/1965	Simon Orere. L.G. Ass.	Agarabi Census Div.
5 - 1964/1965	P.L. Lyons	Part Gadsup Census Div.
6 - 1964/1965	M.F. Bell	Kamano Census Div.
7 - 1964/1965	M.F. Bell/	Agarabi Census Div.
8 - 1964/1965	P. L. Lyons	Gadsup Census Div.

ORIGINAL
COPY



TERRITORY OF PAPUA AND NEW GUINEA

PATROL REPORT

District of EASTERN HIGHLANDS Report No. KAI. 1 OF 1964/1965

Patrol Conducted by Peter L. Lyons, Patrol Officer

Area Patrolled Gadsup Census Division

Patrol Accompanied by Europeans No

2 R.P. & N.G.C.

Natives 1 Interpreter

1 N.M.O (Part only)

Duration—From 20/7/1964 to 21/8/1964 —:- Broken 25/7/64 to 30/7/64

Number of Days TWENTY EIGHT
~~28~~

Did Medical Assistant Accompany No

Last Patrol to Area by—District Services October/1963
Other: Election Patrol Feb/ Mar 1964
Medical/...../19.....

Map Reference Special Patrol Map 1" to 1 Mile

Objects of Patrol Tax-Census, Road Maintenance, General Administration,
Investigate Alienable Land,

Director of Native Affairs,

PORT MORESBY.

Forwarded, please.

/ /19

District Commissioner

Amount Paid for War Damage Compensation £.....

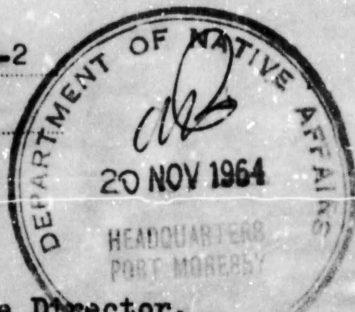
Amount Paid from D.N.E. Trust Fund £.....

Amount Paid from P.E.D.P. Trust Fund

.....
.....
.....

Telegrams
Telephone
Our Reference
If calling ask for
Mr.

67-3-2



Department of District Administration,
GOROKA.
Eastern Highlands District.

16th November, 1964.

The Director,
Department of District Administration,
KONEDOBU.

Subject: Patrol Report No. 1 - 64/65
Kainantu.

22

Reference: My memorandum 67-3-2 of 29th
October, 1964.

Since writing to you on this matter on the
29th October, 1964, I have received a letter of
explanation concerning land alienation in the area
patrolled.

... 2. This advice is attached hereto for your
information, please.

... Attach.

(L.J. DOOLAN)
a/DISTRICT COMMISSIONER.

cc: A.D.S.
KAINANTU.

67-13-5

23

Telephone
67-3-2



District Office,
Goroka Division,
Eastern Highlands District,
GOROKA.

67-1-2

28th October, 1964.
Sub District Office,
KAINANTU.....E.H.D.
9th November, 1964

The Director,
Department of Native Affairs,
PORT MORSBY

The District Commissioner,
GOROKA.....E.H.D.

Subject: Patrol Report No. 1-64/65 -
KAINANTU.

PATROL No. 1-64/65 - KAINANTU.

Your minute 67-3-2 of 30th October, 1964 to the Director's 67-13-5 of 9th October, 1964 refer, and previous correspondence referred of your memo 67-13-5 has been forwarded to the Assistant District Officer at Kainantu.

The remarks concerning Land Alienation are in reference to a general attitude developing amongst people of this Sub District. Goroka Economic Development Committee meeting the Departments of Agriculture and Forestry showed interest in the people themselves are starting to realize that the old buffer lands, that have been fought over for years will continue to remain a source of discontent and the cause of inter group fighting until such time as the Administration Alienate these lands. The current position in his area and to assist me to present more precise information to Departments

The area specifically mentioned in the report is "ARAPUMPA" and this has been reported upon in my 25-1-3 of 28th October, 1964. However much larger areas in the Sub District are involved in such affairs.

For your information please.

67-13-5
64

(G.J. Horgan)
DISTRICT OFFICE

B.W.P. RURGE.
ASSISTANT DISTRICT COMMISSIONER.

Telegrams
Telephone
Our Reference 67-3-2
If calling ask for
Mr.



District Office,
Goroka Division,
Eastern Highlands District,
GOROKA.

29th October, 1964.

The Director,
Department of Native Affairs,
KONEDOBU.

Subject: Patrol Report No. 1-64/65 -
KAINANTU.

Reference: Your memorandum 67-13-5 of 9th
instant.

A copy of your memorandum 67-13-5 has been
forwarded to the Assistant District Officer at Kainantu.

2. Your third paragraph refers: Recently in a
Goroka Economic Development Committee meeting the
Departments of Agriculture and Forestry showed interest
in tracts of land at Kainantu to further their
Departments' work in this District. My request for
the Assistant District Officer to add information to
his submissions was to give me a clearer picture
of the current position in his area and to assist
me to present more precise information to Departments
seeking land at Kainantu.

3. For your information, please.

C. J. Normoyle
(C.J. Normoyle)
DISTRICT OFFICER.

*67-13-5
11/10/64*

(21)

Dept. of Native Affairs,
Konedobu. Papua.

67-13-5

9th October, 1964.

District Officer,
Goroka Division,
Eastern Highlands District,
GOROKA.

PATROL REPORT NO. 1-64/65 - KAINANTU.

Receipt of the abovementioned report is acknowledged with thanks.

I agree in your comment relating to village officials. The time appears opportune to carry out a local government survey of the area.

I don't quite understand your remarks concerning land alienation. Would you please expand.

The people's resentment of carrying is often induced by the officers with whom they come in contact.

Mr. Lyons has done a good job.

J. K. McCarthy,
DIRECTOR.

67. 13. 5

(19)

TERRITORY OF PAPUA AND NEW GUINEA

Telegrams

Telex

Our Reference 67-3-2

if calling ask for

Mr.



District Office,
Goroka Division,
Eastern Highlands District,
GOROKA.

1st October, 1964.

The Director,
Department of Native Affairs,
KONEDOBU.

Subject: Patrol Report Kainantu No. 1/64-65.

Please find enclosed patrol report submitted by Mr. Patrol Officer Lyons together with comments on this by the Assistant District Officer, Kainantu.

2. My comments on this submission are these:-

Village Officials.

I support the Patrol Officer's submission that the Luluai of TOMBENDAKA, one MERANKA/WIDINIA be retired from office but I do not support the further appointment of any other person. Similarly I will not be appointing Tul Tuls as recommended by him, the reason being that local government may be introduced into this particular area and it seems, at this point in time, unnecessary to make any further appointments of Village Officials.

Political Situation.

The comments under this heading are interesting. The attitude of the people towards local government appears to be encouraging. In view of this I propose to instruct the Assistant District Officer to send Mr. Lyons back to the Gadsup area straight way to carry out a local government survey of the area. The time seems most opportune to carry this out. I hope to be able to present the survey report to you in thirty days' time.

Land.

I propose asking the Assistant District Officer for a full report on the land mentioned as available for alienation. I particularly want the areas of this made available and some indication of the purpose for which it could be used.

...../2

Carriers.

Your current action to endeavour to relieve the unsatisfactory transport situation in the Kainantu Sub-District should, I expect, provide relief for the situation mentioned by Mr. Lyons. From personal experience I know that the people become very resentful of the Administration when they are required to carry stores for patrols over roads they have built for vehicular traffic.

Roads and Bridges.

The roads in the area covered by the patrol are indeed in bad state of repair but the Assistant District Officer assures me that he proposes channelling some of his road maintenance funds into this area to assist the people in their efforts to properly repair their roads.

Labour.

The matters raised under this section will be brought to the attention of the Labour Inspector at Goroka. I am asking the Assistant District Officer to make extracts of this report for distribution to technical departments where matters raised by Mr. Lyons are of interest to them.

General.

The Report is interesting and indicates a piece of work well done, I think you will agree.

Attach.

cc: ~~A.D.O.~~
KAINANTU.

C. J. Normoyle
(C.J. Normoyle)
a/DISTRICT OFFICER.

(18)

Sub District Office,
KAINANTU.....E.H.D.
15th September, 1964.

67-I-2

The District Officer,
GOROKA.....E.H.D.

PATROL KAINANTU No.1 - 1964/65.

Attached please find report of the above patrol submitted by Mr. P. LYONS P.O.I.

The patrol was well conducted and should have a good effect on the people of the area.

However it is doubted if visits by D.N.A. personnel can do more than keep a situation under control.

Most of the underlying unrest in this Sub District stems from lack of economic advancement and disputes over land. Under the present Administration organization this Department cannot achieve a great deal in these spheres without the co-operation of other Departments. In fact progress in the field of Economic Development rests in the hands of the Technical Departments with this Department acting as a guide.

The report needs little comment other than the aspect raised by the Luluai of OMAUNA in regard to the declaration of disputed land as Administration land.

If this feeling is general amongst the people then this could be of great benefit, ultimately, as far as large scale economic development is concerned.

I am at present investigating the possibility of this form of approach in both the AGARABI and the GADSUP Divisions and will fully report when the feelings of the general Public is known.

For your information please.


B.W.P. BURGE.
ASSISTANT DISTRICT OFFICER.



TERRITORY OF PAPUA AND NEW GUINEA

In Reply
Please Quote

No. 67-2-9

Sub District Office,
KAINANTU.....E.H.D.
24th August, 1964.

The Assistant District Officer,
Sub District Office,
KAINANTU.....E.H.D.

PATROL REPORT No KAI I - 1964/1965

GADSUP CENSUS DIVISION

Patrol Conducted by : Peter L. LYONS Patrol Officer Gr. I
 Area Patrolled : GADSUP Census Division.
 Personnel Accompanying : Two members, R.P. & N.G.C.
 One Interpreter UWAI
 Tul Tul SIO of ARONA (KASSAM)
 N.M.O. NOTI of PUNDIBASA (part only)
 Duration of Patrol : 20/7/64 to 25/7/64 ^{Days}
 and ~~28 nights camped out~~
 30/7/64 to 21/8/64
 Last Patrol to Area : D.N.A. October, 1963.
 Other: House of Assembly Election
 Patrol, Feb/March, 1964
 Objects of Patrol : Tax Collection, Census revision,
 General Administration, Road maintenance
 Apprehension of illegal fire lighters.
 Map Reference : Special Patrol Map I" - I mile showing
 all villages and hamlets visited.

20th July 1964 Departed KAINANTU by Landrover for RIKWA
 village & interviewed U.N.A. witness to bridge to
 KASSAM Police Camp, arriving 20.00. Walked to
 ARONA No. 1 village (20 mins.) then to six of
 the ARONA hamlets. The only hamlet I did not visit
 was KUNAVI, which is about 5 hours walk from the
 main village. Discussions held with V/O's and
 returned to KASSAM at 6pm. SIAKI KASSAM.

21st July 1964 Tax Census of ARONA No. 1 and ARONA No. 2
 Arranged for Police and their returned at KASSAM
 to be transported to KAINANTU on 22.00. Instructed
 local Administration. SIAKI KASSAM.

22nd July 1964 Departed KAINANTU for ARONA No. 2
 (Kassam) and hamlets. Inspections carried out.
 Thence to ARONA No. 2 (2 hours). On arrival, inspect-
 ed village and saw coffee farmers. Discussions
 held with V/O's on road maintenance. SIAKI KASSAM.

16

INTRODUCTION.

The GADSUP Census Division is situated to the East of KAINANTU and borders on the MOROBE District. In general, the area ranges from open kunai plains in the ARONA Valley to mountainous rain forest areas.

The objects of the patrol included the collection of the 1964 Head Tax, the revision of the annual census and routine administration. Some time was spent on carrying out supervision of road work where it was needed and talks were held in selected areas to determine the availability of any lands that could be made available for alienation in the future.

During the early part of the patrol, many fires were started in the kunai grasslands of the ARONA Valley and steps were taken to apprehend the persons responsible. Six men were apprehended and of these, four were found guilty in the Court for Native Affairs when charged under sec. 106 of the N.A.R.

Most Villages visited had begun to develop economically by the planting of coffee which is the main cash crop of the Highlands region. There are also several areas which have an economic potential in the timber industry as several good stands of hardwoods were observed. The best stands, however, were in the almost inaccessible area between KAMBAIRA and WOMPUL and I doubt if this could ever be exploited economically.

Politically the GADSUP area is very backward considering that it was the first Highlands area to be contacted about thirty years ago. In this aspect, I have made some comments in the section on Missions and Missionaries operating in the area. These comments should, I feel, be taken up on future patrols. During the patrol, inquiries were made to try and ascertain the feelings of the people towards the introduction of a Local Government Council, but I regret to say that about 50% of the people were negative in their attitude towards this aspect of political development.

The social life of the people is, in general, far from satisfactory. The main trend noticeable, which I will develop more fully later, was in the breakdown of the marriage system.

I feel that the aims of the patrol were achieved, but these achievements will be virtually wasted unless in the very near future a follow up patrol is carried out to consolidate the work started.

PATROL DIARY.

- 20th July, 1964 Departed KAINANTU by Landrover for BIOKA Village to interview C.N.A. witnesses thence to KASSAM Police Camp, arriving 2pm. Walked to ARONA No. 1 village (20 mins.) thence to six of the ARONA hamlets. The only hamlet I did not visit was KORAVEI, which is about 5 hours walk from the main village. Discussions held with V/O's and returned to KASSAM at 6pm. Slept KASSAM.
- 21st July 1964 Tax-Census of ARONA No. 1 and ARONA No. 2. Arranged for Police Constable stationed at KASSAM to be transported to KAINANTU on A.D.O.'s instructions. Discussions held with all V/O's on future Administration. Slept KASSAM.
- 22nd July 1964 Departed KASSAM for ABONAMO via ARONA No. 2 (40mins) and hamlets. Inspections carried out. Thence to ABONAMO (2 1/2 hours). On arrival, inspected village and new coffee fermentary. Discussions held with V/O's on road maintenance. Slept ABONAMO.

- (15)
- 23rd July 1964 Tax-Census at ABONAMO. One C.N.A. case held re lighting of grass fires without statutory permission. Departed ABONAMO for MAMERAIN (35 mins walking). Inspected village and investigated several reports of alleged offences. One C.N.A. case, talks on political development. Slept MAMERAIN.
- 24th July 1964 Tax-Census at MAMERAIN. Several large fires observed in ARONA Valley so the patrol was diverted to try and put them out. By 3pm., one large fire was extinguished (over 500 acres burnt out) and several others brought under control. Met Mr. ONINK on ARONA Loop Road and held discussion re maintenance of this road. By P.W.D. truck to KAINANTU to attend Lands Commission hearings. Slept KAINANTU.
- 25th July 1964 At KAINANTU for hearings of Lands Commission.
- 29th July 1964
- 30th July 1964 Departed by Landrover for KASSAM to convey detainees to Road Camp. Thence to MAMERAIN to continue patrol. Walked from MAMERAIN to BINAMARIEN (1½ hours). Inspected the three hamlets of the village and held talks with V/O's. Slept BINAMARIEN
- 31st July 1964 Heavy rain all morning. Talks with most people in the main hamlet by a series of house-to-house visits. Tax-Census 2.00PM. to 3.00PM. Departed 3.15 PM for PUNTIBASA visiting Agricultural station, Aid Post and four of the PUNTIBASA hamlets on the way. Patrol arrived rest house 3.45PM. Informal discussions held with V/O's and men of the village. Slept PUNTIBASA
- 1st August 1964 Tax-Census at PUNTIBASA. Inspected the remaining four hamlets of the village and found another hamlet IBITAROPA, which, it appears, has not previously been visited. It consists of three houses only. Slept PUNTIBASA.
- 2nd August 1964 Sunday. Many informal discussions held and some minor complaints heard. A further visit made to IBITAROPA hamlet and talked with the men living there. Slept PUNTIBASA.
- 3rd August 1964. Departed PUNTIBASA for TOMBENDAKA (1½ hr. walk) Tax-Census and discussions with V/O's thence to KORANGKA for village inspection. Slept KAMBAIRA
- 4th August 1964 Tax Census at KORANGKA and KAMBAIRA Villages. Inspected KAMBAIRA and informal talks held on what the people thought of Local Government. Slept KAMBAIRA.
- 4th August 1964 Tax Census at KORANGKA and KAMBAIRA Villages Inspected KAMBAIRA and informal talks held on what the people thought of Local Government. Slept KAMBAIRA.
- 5th August 1964. Departed for WOMPUL. Heavy rain all the way made walking difficult. Arrived at WOMPUL in about 3½ hours. Village inspected and Tax Census. Slept WOMPUL.
- 6th August 1964 Departed WOMPUL with 20 carriers only (some stores left at WOMPUL) for ONGA Village on the MARKHAM border. Met with A.D.O. KAIAPIT to discuss hand over of WOMPUL and OMISUAN Villages to the MARKHAM Council. Slept ONGA.

- 7th August 1964 Returned to WOMPUL via ONGA and MARKHAM-Highlands trade route. Arrived 4.30 PM.
Slept WOMPUL.
- 8th August 1964 Departed OMISUAN for Census. 1 $\frac{3}{4}$ hours (WOMPUL to OMISUAN) walking, which involved crossing the flooded WANTON River. Heavy rain all the way. After completion of Census, walked on to ARAU No 1 via ARAU No 2 and No 3. (2 $\frac{1}{2}$ hours walking)
Slept ARAU No 1.
- 9th August 1964 Sunday. Inspection of ARAU Village and hamlets. Discussions with V/O's on road maintenance.
Slept ARAU No 1.
- 10th August 1964 Tax-Census of ARAU No 1 and ARAU No 2, then walked to SASAURA-ONTANINGKA Rest House, where Tax-Census of SASAURA begun. (1 $\frac{1}{2}$ hours walk)
Slept SASAURA.
- 11th August 1964 Completed Tax-Census of SASAURA and then to ONANINGKA for Tax-Census and village inspection. Walked to BIOKA (2 Hours) Slept BIOKA.
- 12th August 1964 Tax-Census at BIOKA and APUMAKA villages
Slept BIOKA.
- 13th August 1964 Departed for OMAURA (2 hours) Tax Census of OMAURA and SAIORA, the latter being $\frac{1}{2}$ hour from OMAURA
Slept OMAURA.
- 14th August 1964 Discussions held with V/O's and people re possible Council in GADSUP area. Several disputes settled by arbitration. Walked to AKUNA (1 $\frac{1}{2}$ hours) and inspected village.
Slept AKUNA.
- 15th August 1964 Walked to AIYURA H.A.E.S. (1 hour 20 mins) Thence by vehicle to KAINANTU.
- 16th August 1964 Sunday, at KAINANTU.
- 17th August 1964 By Landrover for MAMERAIN Village to investigate alleged disturbance reported by Mr. OXLADE of ARONA. Thence to IKANA arriving 3.45 pm.
Slept IKANA.
- 18th August 1964 Tax-Census at IKANA thence to TOMBENA (20 mins walk) for Tax-Census and general inspection. Walked to AKUNA (1 hour 45 mins)
Slept AKUNA.
- 19th August, 1964 Tax-Census of AKUNA, WOPEPA and ONAMUNA Villages.
Slept AKUNA.
- 20th August 1964 Walked to AIYURA (1 hour 20 mins) thence to ASIRANGKA and AIYURA Villages for Village inspections. To KAINANTU late PM.
- 21st August 1964 By Police Landrover to AIYURA for Tax-Census of AIYURA and ASURANGKA. Walked back to KAINANTU (1 hour 45 mins)

END OF PATROL.

RECEPTION OF PATROL

Generally the people gave the impression that they were glad to see the patrol, although one village at least, namely MAMERAIN, appeared sullen and unfriendly, and would not give any positive assistance to myself or the patrol personnel. I feel that in this village there will have to be more contact to achieve any greater degree of co-operation. (See, also comments on village Officials)

VILLAGES

(1) The standard house in this area is the "Round house" which is, in most instances of a very good design. The people of the area are, I think, experts in the construction of this type of house, which will last effectively for about six years, before requiring replacement. In the villages bordering on the MOROBE District, there are numerous houses which appear to be influenced by the design commonly used around KAIAPIT in the MOROBE District, but these houses are often badly constructed and do not satisfy the general requirement of the Highlands, namely, warmth.

(2) All villages are built more or less in good positions and except for MAMERAIN Village, are clean and well supplied with sanitary facilities.

(3) Water is available within easy reach of all Villages, and in at least one village (PUNTIBASA) bamboo water pipes had been laid to carry water for a distance of about $\frac{1}{2}$ mile. This piped water was used mainly for the preparation of coffee beans.

VILLAGE OFFICIALS.

The village official system in this area is quite effective in most instances. However, in the village of MAMERAIN, the system has completely broken down.

While I was at MAMERAIN, the patrol interpreter DWAI, brought to my notice that the Tul Tul, ORA/APITA, had committed an offence some time ago and that the day the patrol arrived had attempted to hide the fact. The offence committed was adultery and the husband of the woman concerned had apparently been threatened not to say anything about it to the patrol. However, when it was brought into the open, the husband came forward and laid a complaint against ORA who, as a result, appeared before the Court for Native Affairs and was found guilty and sentenced to four months imprisonment at KAINANTU.

I would strongly recommend the dismissal of this official, mainly because of his obvious inefficiency and also because of the fact that he was found guilty of the offence. I feel that a Village Official's behaviour should be exemplary and should be such as to gain the respect of the people, not their dislike, or even fear.

The Luluai of MAMERAIN, PAUWAKE, took part in the above, at least negatively, by failing to report the matter to the patrol and for this he was severely reprimanded. I would suggest that in his case he be given a period of two months to improve and if he does not, consideration should be given to his replacement by a more conscientious person.

The Luluai MERANKA/WIDINIA of TOMBENDAKA Village has moved out to PUNTIBASA. As the officials at PUNTIBASA are very effective and need no further assistance, I would recommend that MERANKA be removed from office with a commendation for his work in the past. In his place, I would recommend that the Tul Tul AWITO/PAROPENA be promoted to Luluai and TEI'A be appointed as Tul Tul.

(12)

There are no other recommendations regarding Village Officials and the list of officials is unchanged except for the above.

OUTLINE OF POLITICAL SITUATION.

As stated in the Introduction, the GADSUP area is comparatively backward politically considering the fact that it was the first area to be contacted in the Highlands. The people of the GADSUP are a conglomeration of language types, ranging from the bi-lingual BINAMARIEN's to bi-lingual SAIRORA's, ARAU's ARONA's and AJYURA's. The two villages of WOMPUL and OMISUAN are also bi-lingual.

Throughout the patrol I attempted to "sound-out" the leading men of the area (not necessarily Village Officials) in order to ascertain their attitude towards political and social advancement. The best response came at AMAURA Village where every adult male approached me to talk about Local Government. They wanted to arrange a meeting of the GADSUP people to discuss this and I suggested that they wait until just before the proposed Local Government Survey so that the officer concerned could attend to observe the general feelings of the people.

This meeting, will I feel, be of great advantage to the GADSUP as the people will be able to obtain the attitudes of their whole area. It will also be an excellent time for the commencement of a Local Government Survey in this area.

The attitude towards the Administration is generally fair, although in several cases, particularly in MAMERAIN Village the people were reluctant to show any friendliness towards the patrol. This village is dealt with in a special appendix.

The influence of Missions is felt in most villages. In KORANGKA and KAMBAIRA Villages, the mission influence is very strong, and the Missionaries concerned, men from the FINSCHAVEN area, have evidently established themselves as not only the religious advisers but also the political, social and economic leaders. In fact, I suspect strongly that they quite often override the Administration appointed Luluais and Tul Tuls. The real power at KORANGKA and KAMBAIRA is in the hands of two of these men BIOSI and KAPENO. Several petty disputes were brought before the patrol and in every case, the disputant parties kept referring to the two Missionaries rather than to the Luluai or Tul Tul.

Socially, the GADSUP people are tied up in seemingly everlasting marriage disputes. The exception to this are the ARONA people where marriage appears to be quite stable, even though polygamy is wide-spread. This factor will, I think, have a retarding influence on the political development of the area because so much energy is being wasted in these disputes. Marriage appears to be taken very lightly and is more regarded as a temporary liason rather than a permanent conjugal relationship.

Absenteeism, mainly by young men recruited for the Highland Labour Scheme, also presents a social problem, particularly when the men leave a wife to fend for herself for two years. More often than not, the wife carries on an illicit liason with another man during her husband's absence and on his return he either divorces his wife or resorts to violence with the offending person concerned. These incidents are by no means isolated in their occurrence. In these cases where a man has obtained some form of developmental experience by his work in a coastal area, he tends to lose anything he has gained and is usually left somewhat worse off than before.

Practically every adult male in the GADSUP area has a small cash income from coffee production or through his availability for general labour at European owned plantations during the harvesting seasons. All have potential to earn money and most avail themselves of the opportunities offered.

AGRICULTURE.

In the early stages of the patrol, the food situation in the villages was inadequate, mainly because of the long dry spell with practically no rain for over two months. Although food is still short in some areas, some recent good rainfalls have improved the situation and crops now have no problem of survival.

At BINAMARIEN Village, there are several large plantations of citrus fruits mainly oranges and mandarines which have been introduced effectively into the subsistence diet. The health in this village is excellent and I feel that the citrus fruits may be reason for this.

Coffee is grown to some degree in most villages and as all villages growing coffee are within easy access of a vehicular road, no problems are associated with marketing at present. Buntings Ltd and Kainantu Trading Co. regularly send out vehicles to buy coffee in the villages, and recently, sales of up to 2/3d. per lb were being made.

A problem associated with the growing of coffee is the effect on clan land tenure. The ownership of all land on which coffee is planted appears to be subject to dispute. As most plantings are made by individuals, and here is often argument as to whether or not the planter has the right to use the land for crops other than subsistence foods. However, I think that this problem will gradually resolve itself as time goes on and coffee crops become firmly established in the communities.

LIVESTOCK.

Pigs are the main form of livestock in every village and as an asset in the local cash economy they play a major part. The value of a pig varies, depending on whether it is to be used for "Bride Price" or for straight barter. In most villages, the pig is an integral part of the family life, and as ownership of the pigs appears to be vested in the women it can be seen that the women hold a fair percentage of the subsistence wealth.

At AKUNA, there are several head of cattle which were sponsored by the Lutheran Mission and they appear to be healthy.

FORESTS.

All villages have some access to forest land although the practice of the people of burning vast areas of bush every "Dry" season is resulting in the forest line being driven back further every year. The ARONA Valley is now almost completely without timber.

In the area between KAMBAIRA and WOMPUL, several good stands of hardwoods were noticed, but because of the virtual inaccessibility of the area, I do not think that there would be any commercial future for the people in this respect.

COMMERCE AND INDUSTRY.

There are Trade stores owned by Mr. R.A. MEILEAR of KAINANTU Trading Co. operating throughout the area. At BINAMARIEN a small trade store provides luxury items and necessities such as salt, which is not readily available. This store obtains its supplies from N.A.M.A.S.U. at RAIPINGKA.

Practically every adult male in the GADSU P area has a small cash income from coffee production or through his availability for general labour at European owned plantations during the harvesting seasons. All have potential to earn money and most avail themselves of the opportunities offered.

LAND.

There is land available for alienation in the OMAURA, MAMERAIN, KORANGKA and TOMBENDAKA areas. However, except in the OMAURA area, no one appeared willing to release the land for alienation, particularly if it would involve the re-settlement of indigenous peoples.

At OMAURA, there is one area at present under dispute (Native name - ARAPUMPA) with the Lands Commission and I was approached by the Luluai of OMAURA with the request that I, as the representative of the Administration, declare it as Administration land with no compensation for the disputing parties. This request was made in an attempt to settle the dispute once and for all. However, I pointed out that the Lands Commission would be holding an inquiry into the dispute in the near future and that the Administration's policy would not allow me to take over the land in this way. This statement was not received favourably because of the Luluai's desire to see an immediate end to the dispute.

There is no shortage of land in the Census Division and I do not think that there will be a problem of land shortage in the foreseeable future.

COMPLAINTS.

The main complaints presented to the patrol involved the settlement of disputes between married couples who appeared unable to settle their differences at home. I feel that there is something lacking in the social life of a people when married couples are unable to solve their arguments over why the wife has not prepared a meal or why the husband does not pay more attention to the wife instead of playing 'Lucki' or wandering around with the other men in search of something to do.

Most of these marriage complaints arise out of the fact that in the Gadsup area, the women traditionally control the original decision to marry, and if a woman wants to marry a particular man, he apparently has no choice in the matter. In many cases the chosen man is already married and either has to take a second wife or get rid of the first. Both results are undesirable.

COURTS.

The Court for Native Affairs sat on four occasions involving lighting of fires without statutory permission, indecent assault, adultery and failure to appear for census.

8

REST HOUSES.

There are rest houses available for the use of patrols in most villages. In two instances villages have combined in a joint effort to construct a rest house between the two villages. These are at SASAURA-ONANINGKA and at BIOKA-APUMAKA, the latter being known as KUNDANA Rest House. All rest houses are within easy access of each other.

CARRIERS.

No difficulty was encountered in the hire of patrol carriers on a village-to-village basis.

Between KAMBAIRA and WOMPUL Villages, the carriers (and the patrol personnel) experienced some difficulty in walking over the bush track. Heavy rain all the way brought out a kind of leech which attacked the feet and legs of the carriers. These leeches were worm-like measuring about 3" to 4" in length with a definite "head" which was buried under the skin and could not be pulled or scratched out. The result was small black sores breaking out on the skin which bled profusely. By the time the patrol reached Wompul, the feet of the carriers and the patrol personnel were covered in blood. The same thing happened on the walk between OMISUAN and ANAU.

On one occasion a complaint was received by a carrier between SASAURA and BIOKA Villages. The complaint was brought forward immediately after I had served a notice under the Roads Maintenance Ordinance and the person concerned stated the general feeling of all villages on, or adjacent to, a vehicular road. I was asked why, if the people were being compelled to maintain the road for the use of vehicles, they were also required to carry patrol stores ~~with~~ along these very same roads. It was a logical question and I did not feel that an appropriate answer was to tell the people that the Administration did not have the vehicles available, although this situation is at present true. The reply I gave was that the roads were for the future benefit of the people and that the law required them, including all others serviced by the road, to maintain it. I do not feel that this was a satisfactory answer, especially as it did not answer the immediate complaint.

EDUCATION.

There is an Administration school at AKUNA (Primary "T" School) which serves at least five villages and at AIYURA the Administration school serves not only the nearby villages, but also Kainantu Town and S.I.L.

There are a few mission schools at village level in the area, but they do not provide full education facilities. In particular, the Lutheran Mission does not provide for the teaching of English. It does teach one of the Finschafen languages which does not really satisfy the pressing need for language unification.

ROADS AND BRIDGES.

During the patrol, notices under the Roads Maintenance Ordinance were served on residents of the Census Division including both indigenous inhabitants and non-indigenous persons such as planters and business men. No difficulty was encountered in the service of these notices.

The Highlands Highway passes through the Census Division and needs no comment as to its condition. The ARONA Loop secondary road is now under the control of the Department of Public Works which is in the process of repairing all bridges and culverts.

Off the ARONA Loop, another loop road passes through MAMERAIN, PUNDIBASA, TOMBENDAKA, KORANGKA, ARAU and SASAURA emerging at OMAURA. This road is over very rough and steep grades and at present cannot be driven over for its full length due to the dangerous condition of a bridge between KORANGKA and TOMBENDAKA. This bridge is being repaired, but as it is about 45 feet long it will be some time before the people can finish it with their limited resources.

All the above roads are necessary for the expanding economy of the area which is primarily based on the growing of coffee.

Between PUNDIBASA and BINAMARIEN there is a walking track over which the people carry their coffee to PUNDIBASA for sale. This track could be opened up for jeep traffic with very little difficulty. Several small culverts would be needed and large drains to stem the flow of water off the surrounding mountains. The people have sufficient resources to construct this road without assistance. The road would not have to be elaborate, but just sufficient to allow a four-wheel-drive vehicle to travel the distance with a load of coffee. The people are willing to build the road and requested that they be given assistance only in the form of advice on how to actually construct proper culverts and drains. This road would I feel be a community project that will benefit them financially.

The complaint received at SASAURA after service of a notice under the roads Maintenance Ordinance has already been dealt with under the section heading 'Carriers'.

CEMETRIES.

Most villages in the area had a central cemetery and all appeared to be periodically maintained.

MISSIONS.

The Lutheran Mission is widespread throughout the area and the Seventh Day Adventist Mission has adherents in the OMAURA area. The Swiss Evangelical Brotherhood has an establishment off the Highlands Highway between YONKI (Agarabi) and KASSAM.

As I have noted above, the mission influence in the KORANGKA-KAMBIRA area is very strong. Apart from the fact that the missionaries concerned are fully in control of the religious life of the people they have also made themselves the real power in the political, social and economic life of the people. The village officials are apparently over-riden in their work and are apparently afraid to "tread on the toes" of these mission workers.

CONCLUSION
The only large mission station is the Seventh Day Adventist Mission Hospital at OMAURA.

At BINAMARIEN there is a member of the Summer Institute of Linguistics operating in the village. Although his work is not technically missionary, but rather linguistic, I have classified it under this heading. The people of BINAMARIEN have a lot of respect for this man and his family as they feel that he is contributing much towards their future advancement.

LABOUR.

Absentees from the Gadsup Census Division are almost exclusively employed under the Highland Labour Scheme. Many are employed locally on plantations in the Kainantu area.

The demand for labour, however, does not fully employ the available force and many people are forced to remain at home in spite of their desire to work for a cash wage.

While I was at KORANGKA Plantation I received a complaint from several employees of Mr. A. Schindler. AMUTARO of Korangka and MINDO and OIYO of TOMBENDAKA stated that they received only ten shillings per week payment as general labourers and do not receive rations. They have worked at KORANGKA for about twelve months. ORKA of KORANGKA stated that he has worked for over ten years at KORANGKA but still does not receive more than One Pound per week. As I am not a Labour Inspector, I did not approach Mr. Schindler on these complaints. However, I think that the complaints deserve attention and investigation.

PERSONAL TAX COLLECTION.

There were no problems associated with the collection of the Personal Tax. All persons concerned appeared to understand the purposes of taxation, and although many did not like the idea of taxation, there were no refusals to pay. The tax rate for the area is £1 per man per year. Most had the ability to pay a higher rate than this, although there are still some villages which are not as yet geared economically enough to pay a higher rate. However, I would consider that a higher rate should be set for the 1965 tax year.

The total amount collected was £1,075. This amount fell short of the estimated amount of £1,200 but due to the fact that there were over two hundred men absent at work, this amount will be collected either at their place of employment or on their return to their villages..

CENSUS.

The Census figures for the Gadsup are enumerated in the attached Village Population Registers.

CONCLUSION.

The patrol covered a period of almost five weeks, although one of these weeks I spent at Kainantu attending hearings of the Lands Titles Commission.

At no stage in the patrol was I rushed to complete any work, although Census Revision and Tax collection often required working until late at night. This aspect of the patrol was time consuming.

The patrol will prove most effective if, in the near future, a follow-up patrol can be carried out. The people are for the most part responsive to the Administration although there were a few cases of a neutral attitude.

Generally speaking I would say that the patrol was successful in consolidating work done in the past, but further consolidating is necessary and this can only be done by a series of follow up patrols.

Peter L. Lyons,
Patrol Officer.

Appendices Attached.

- "A" Report on Police Personnel.
- "B" Health
- "C" Census Statistics (Village Population Register)
- "D" Copy of Patrol Instructions.
- "E" Patrol Map
- "F" Mamerain Village.

PATROL REPORT NO. KAI 1 OF 1964/1965

GADSUP CENSUS DIVISION

APPENDIX "A"

REPORT ON POLICE PERSONNEL.

Two members of the Royal Papua and New Guinea Constabulary accompanied the patrol throughout. Both Constables worked diligently at their allotted tasks although their rate of work often differed considerably. Throughout the patrol I relied on these men to accomplish tasks which were far from easy and I consider that their attitudes in general were excellent.

Const. ANYAN : A slow mover but when he gets going on a particular job, he does it thoroughly.

Const. DARUA : A good young constable who is quick and well organised in his work. His approach was of a very experienced patrol policeman and impressed with his handling of several difficult jobs.

At ABCWAM a child of about seven years was noticed to be badly malnourished. Physically the child appeared bloated and its arms and legs were short and stumpy. Its head was enlarged and its neck was very swollen. The child stood approximately thirty eight inches in height.

At ABCWAM also, the death of Peter L. Lyons, Patrol Officer, which occurred about the time of the Provincial Elections in February - March 1964, in child birth and although no definite opinions were given by the people, it appeared that they were worried about the connection between the death and the elections. I feel that there is nothing relevant in this and I sat down for some time with the husband and talked about the elections explaining that there was nothing unusual about electoral procedures. I think he was satisfied that his wife's death was due to natural causes.

cc. Officer in Charge,
R.P. & N.G.C.,
KAINANTU.

The health of the patrol carriers has been noted in the section dealing with carriers and apart from this no other difficulties were encountered.

The descent from Kainantu to Houpai brought about a marked change in altitude and environment but there was no change in the physical condition of any member of the patrol resulting from this.

4

COPY

PATROL REPORT NO. KAI 1 OF 1964/1965.

APPENDIX "B"
GADSUP CENSUS DIVISION.

APPENDIX "B"

HEALTH.

Throughout the Census Division, the health of the people was generally satisfactory. However, several cases were brought before the patrol which were out of the ordinary. At BINAMARIEN Village the death of a woman was reported. The woman, UWEIRAPA, died about mid-September, 1963. At the time she was reportedly suffering from severe headaches and stiffness of the neck. The native Medical Orderly from PUNDIBASA who accompanied the patrol to BINAMARIEN stated that he thought the woman had died from meningitis. The symptoms reported in the above were also reported in several other cases, all women. At ABONAMO there were two cases of deaths with these symptoms and at ONAWINGKA there was one case reported.

At KASSAM (ARONA No. 1 and ARONA No. 2) during the census, one child aged about six months was observed to be apparently suffering from malnutrition. The child and its parents were sent to Kainantu Hospital on a passing vehicle and Dr. A. Radford of Kainantu later advised that the child was also suffering from pneumonia.

At ABONAMO a child of about seven years was noticed to be badly malformed. Physically the child appeared bloated and its arms and legs were short and stumpy. Its head was enlarged and its neck was very swollen. The child stood approximately thirty eight inches in height.

At ABONAMO also, the death of a woman was reported which occurred about the time of the House of Assembly Elections in February - March 1964. The woman died apparently in child birth and although no definite opinions were given by the people, it appeared that they were worried about the connection between the death and the elections. I feel that there is nothing permanent in this and I sat down for some time with the husband and talked about the elections explaining that there was nothing unusual about electoral procedures. I think that he was satisfied that his wife's death, though unfortunate, was due to natural causes.

The health of the patrol carriers has been noted in the section dealing with carriers and apart from this no other difficulties were encountered.

The descent from Kambaira to Wompul brought about a marked change in altitude and environment but there was no change in the physical condition of any member of the patrol resulting from this.

COPY

APPENDIX "D"

PATROL REPORT KAI. 1 OF 1964/1965.

GADSUP CENSUS DIVISION.

PATROL INSTRUCTIONS - GADSUP CENSUS DIVISION

You will prepare to depart this station on a patrol of the Gadsup Census Division on the 20th July, 1964.

Contact the Sub-Inspector of Police at Kainantu who will supply two members of the Royal Papua and New Guinea Constabulary for the duration of the patrol. A permanent carrier line will not be needed as you will be able to employ casuals from village to village.

The patrol should take approximately four weeks but you will be required to return to Kainantu on 25th July in order to be present at the Lands Titles Commission Hearing to be held at Kainantu. The hearing should finish in time for you to return to the Gadsup area by 28th July.

The objects of the patrol are

1. Tax Collection
2. Census Revision
3. Road Maintenance
4. Note any land areas that the people are prepared to alienate
5. Routine Administration.

In recent weeks many fires have been started illegally in the ARONA Valley. Endeavour to apprehend the persons responsible.

Take with you a supply of notices under the Roads Maintenance Ordinance and serve them on owners of land adjoining roads.

Whilst in the area supervise as much as possible the activities of the people upon road work.

Discuss with the people the possibilities of economic development and point out the necessity of large scale alienation if the Administration's developmental programmes are to succeed.

Note any areas that the people are willing to sell. Even poor land, agriculturally, can be of economic importance if re-afforested.

For your action, please.

(SIGNED)

B.W.P. Burge,
Assistant District Officer.

(7)

As an added precaution when the patrol descended into the Markham Valley to meet with the A.D.O. from Kaiapit, anti-malarial drugs were administered before departure and on return. (Chloroquine tablets, 2 per man) It is possible that these tablets may have had little effect, but at any rate, no one got malaria.

Aid Posts in the area are not numerous. They are situated at ...

1. PUNDIBASA
2. ARAU
3. AKUNA.

These posts are situated fairly evenly throughout the Census Division, but I consider that they are insufficient for the population. The people of the KASSAM Villages under the very able leadership of Tul Tul SIO have built an Aid Post and have approached the Department of Public Health for a Medical Orderly to work at Kassam. I feel that they deserve an Aid Post, firstly because it is needed (it is almost five hours across the bush to the nearest aid post at Pundibasa) and secondly because they have built the aid post themselves without any outside help. To complete the picture, I would say that Aid Posts are needed also at MAMERAIN to serve BIOKA, APUMAKA and MAMERAIN, and at KAMBAIRA to serve KORANGKA and KAMBAIRA.

At OMAURA, the Seventh Day Adventist Mission has a hospital which is being run efficiently and successfully.

Peter L. Lyons
Peter L. Lyons,
Patrol Officer.

cc. The Officer in Charge,
Department of Public Health,
KAINANTU.

①

Register

PATROL REPORT NO. KAI 1 OF 1964/1965.

GADSUP CENSUS DIVISION.

APPENDIX "F"

MAMERAIN VILLAGE.

As stated in the body of the report, Mamerain Village as a whole was unwilling to show any attitude of friendliness towards the patrol or towards the Administration in general. This state of affairs is far from satisfactory and I feel must be the result of some past incident concerning the Administration. Although they are within comparatively easy access of Kainantu, it is evident that the people do not travel much beyond the confines of their village area. I was not able to discover any reason for this, but I feel that the people can be changed in their negative attitude by more constant visits and by patiently talking with them to try and inspire in them some confidence in the Administration.

Together with this attitude is the fact that through their village officials they have not been inspired to treat the Administration as a 'friend' but rather as something to be feared. In the section on Village Officials I have outlined the case of Tul Tul ORA/APITA who had committed adultery and the husband of the woman concerned had been afraid to report the matter until the patrol interpreter UWAI heard of it and brought the matter into the open. If this state of fear apparently exists it is evident that the Administration of this village has fallen down somewhere and can only be rectified by more intensive visits to the area.

At one stage, Mr. L. Oxlade of ARONA offered to help the people build an aid post which they need, and offered equipment such as fencing wire, nails and other items which are comparatively expensive for these people. They started to build the aid post but after a few days work, stopped altogether. The attitude expressed was that they were sure that the Administration would not send them a Medical Orderly and so what was the use of working further.

Within the village itself, there are sections which are constantly squabbling with each other, so much so that several of these groups have left the main village and set up small hamlets in the village area. This has not helped the internal and external strife which is prevalent in the village. However, if some measure of friendliness can be impressed on the people I feel that these groups will return of their own accord to the main village.

As can be seen the state of affairs at Mamerain is far from satisfactory and should be watched carefully in the future. I am sure that patient handling of the people will resolve their problems.

Peter L. Lyons
Peter L. Lyons,
Patrol Officer.



TERRITORY OF PAPUA AND NEW GUINEA

PATROL REPORT

District of EASTERN HIGHLANDS Report No. KAINANTU 2/64-65 (AREA STUDY)
Patrol Conducted by F. PARKER, PATROL OFFICER

Area Patrolled TAIRORA CENSUS DIVISION

Patrol Accompanied by Europeans NIL

Natives EIGHT

Duration—From 6/8/1964 to 11/9/1964

Number of Days 31 (BROKEN)

Did Medical Assistant Accompany? No

Last Patrol to Area by—District Services - / 8/1964

Medical - / 1962

Map Reference KAINANTU PROVISIONAL MILINCH

Objects of Patrol AREA STUDY — LOCAL GOVERNMENT SURVEY.

Director of Native Affairs,
PORT MORESBY.

Forwarded, please.

/ / 19

District Commissioner

Amount Paid for War Damage Compensation £.....

Amount Paid from D.N.E. Trust Fund £.....

Amount paid from P.E.D.P. Trust Fund £.....

67-13-14

23rd November, 1964.

District Commissioner,
Eastern Highlands District,
SOROKA.


PATROL REPORT NO. 2-9/65 - KALIFAKU.

Receipt of the abovementioned report is acknowledged with thanks.

The results of the enquiry amongst the people in relation to their attitude towards the establishment of the Council indicate quite clearly that the people do wish to have a Council established.

The organisation of the Patrols Kainantu 2 and Obura 4 is a little hard to follow.

Don't let your officers get the idea that because they are on a specific project they neglect all other aspects of the work during visits to villages - this is a generalist department.


J. K. McCarthy,
DIRECTOR.

67-1-2.
40-1-1.

Subdistrict Office,
KAIMANTU.

4th August, 1956.

Mr. F. Parker,
Patrol Officer
KAIMANTU.

**LOCAL GOVERNMENT COUNCIL SURVEY TAINORA
GENERA DIVISION**

You will proceed to the TAINORA Census Division on the 6th August 1956 to conduct an area survey of the northern portion of the Division.

The purpose of the survey is to investigate the possibility of establishing a Local Government Council in the area.

At present the TAINORA Division extends south to the Lamari River but it is intended to request permission from Headquarters to divide the TAINORA into three divisions and the two proposed southern divisions are not to be included in the survey.

Your southern limits will therefore be NONGIA, NONGIARANDA and SUWAIWA villages. Though SUWAIWA is to be included it is doubted if the people of this village are ready for a Council at this stage.

In regard to the form of the report and the information required refer to Chapter XVII of the Departmental Standing Instructions Volume I.

At present Mr. P. Thomas is conducting a Tax-Census of the area but due to his commitments in regard to general administration duties, court work, roads maintenance etc., he will be unable to offer you much assistance in your survey.

You will follow Mr. Thomas' patrol which will be several days ahead of you and consequently you will be able to concentrate wholly on this survey. All Administrative problems and courts should have been settled by Mr. Thomas prior to your arrival. If any problems of this nature occur you will refer them to Mr. Thomas or this office.

If it proves to be impractical to gather the people together so soon after the passage of the other patrol you may have to join forces, but this is to be avoided if possible as it means that you will be delayed in your work whilst waiting for Mr. Thomas to finish his discussions with the people.

Please contact the Sub-Inspector of Police at Kaimantu who will arrange for two members of the Constabulary to accompany the patrol. If police are not available at Kaimantu Mr. Thomas can supply two from the Obara detachment.

Contact the Agricultural Extension Officer Mr. B. Leh who may be able to supply a field assistant to help with the counting of economic trees.

2.

Mr. Thomas' tax-census patrol will be able to supply the details for the tax potential of the area and also up to date census figures.

The interpreter EUN from this station will accompany your patrol.

Whilst discussing details with the people do not try and actively encourage the people in Local Government Councils.

Adopt a completely neutral attitude and avoid giving the impression that a patrol will automatically follow this survey.

If any fears are expressed that this survey will be used as a means of increasing taxes or alienating land do your best to dispel these fears with the promise that tax or will not be increased or land alienated.

The patrol should take at least four weeks.

For your action please.


A. N. P. EUN
Assistant District Officer.

78

Station: KAINANTU
District: EASTERN HIGHLANDS

PATROL NUMBER KAINANTU 2 OF 1964/65, (AREA STUDY).

Patrol Conducted by: F. Parker, Patrol Officer.

Area Patrolled: TAIRORA Tax-census Division
(Northern Portion).

Personnel Accompanying: Europeans - nil.
Constable YOLAM No. 9228
Constable MOLA (part) No. 10450
Constable ASE (part) No. 10940
Constable KHARAPA (part) No. 10823
T/Constable BANGKA (part) No. 1150
A.F.W.T. EZEPA
A.F.W.T. TO'IA
Interpreter BUN of Nompia

Duration of Patrol: Commenced Thursday, 6th August, 1964.
Completed Friday, 11th September, 1964.
Number of days: 31 (broken patrol).

Last Patrol to the Area: D.N.A. August 1964, 17 days.
P.H.D. Some time in 1962.
D.A.S.F. Not known.

Objects of the Patrol: Area Study in accordance with A.D.O.
Kainantu's Patrol Instructions (memo
67-1-2/40-1-1 of 4th August 1964).

Map Reference: KAINANTU Provisional Milinch (Division
of National Mapping).

DIARY:

Thursday, 6th August: Prepared for patrol, awaited transport. Departed Kainantu 1230 with Mr. P. White, A.N.U. for Suwaira R.H., then returned to Barabuna P.H. for discussions with Mr. P. Thomas, P.O. who is also patrolling the Division. Returned to Suwaira late evening.

Friday, 7th August: All morning to discussions with people of both Bairinabuta and Ba'enabuta. 1200-1530 Visited Bairinabuta hamlets and discussed coffee and general matters.

Saturday, 8th August: Walked to Obura Patrol Post along the vehicular road, discussing various matters with accompanying officials en route.

Sunday, 9th August: Climbed Mt. Elandora (3,200').

Monday, 10th August: Two Courts for Native Affairs heard. 0830 to 1230 at Ba'enabuta for visit and discussions on economic matters. 1530-1630 discussions and petty complaints.

Tuesday, 11th August: Departed Suwaira at 0730, arrived Andandara R.H. 0830. Until 1230, discussions with Andandara villagers. Later held discussions with Osarera villagers - their own rest house in bad condition. 1500-1700 inspected two hamlets of Andandara.

Wednesday, 12th August: 0700-1200 inspected main hamlet of Andandara and both hamlets of Osarera. Discussions held at each hamlet on various matters. 1300-1530 discussions at rest house and some minor disputes heard.

Thursday, 13th August: Departed 0730, 2 hours across country per J. Reiff's sawmill to Barabuna R.H. Joined Mr. J.P. White, A.N.U. archaeologist in the New Guinea Research Unit, excavating nearby cave. Afternoon to discussions with Barabuna villagers and inspection of subsistence and economic gardens.

Friday, 14th August: Inspected all nearby hamlets and individual huts, and some subsistence gardens. 1300-1645 visited coffee and subsistence gardens near the village, and discussed coffee matters.

Diary: continued:

Saturday, 15th August: All morning held discussions with villagers and visited distant coffee plantings and individual huts. Assisted Mr. White with his researches in afternoon.

Sunday, 16th August: Assisted Mr. White in excavations.

Monday, 17th August: Departed at 0930 for Noreikora R.H., after hearing two Courts and minor disputes at Barabuna. One hour's walk. No preparations for patrol's arrival, no natives near the rest house. Some men located in gardens, sent to Batainabura and Kamanakere to advise them of patrol's arrival. No others approached rest house.

Tuesday, 18th August: Most men of the Noreikora unit and some women turned up by 1000, and discussions were held. Two nearby hamlets visited.

Wednesday, 19th August: Despite second request, officials and villagers from Batainabura refused come to rest house for discussions. Left for village at 0715, found most men and some women there, assembled them and discussions held. Village line was inspected, during heavy rain. Returned to Noreikora rest house.

Thursday, 20th August: By bush track to one of the 4 hamlets of Kamanakera. Despite previous requests, no villagers assembled. Two of the remaining 3 hamlets visited and villagers collected together but for a group who took to the bush to the southeast of Aiyura. Discussions held, returned Noreikora.

Friday, 21st August: Left 0700 to investigate large grass fire near Mama'a Plantation. Returned via all 5 hamlets of Noreikora, all these found in filthy condition. Some Courts and disputes held at R.H. Departed 1730 with Mr. P. White for Obura P.F., and held discussions with O.I.C. Mr. Thomas, who had just completed patrol of the northern section of this division.

Saturday, 22nd August: Departed early with 5 carriers, one constable, for the Lamari River between Himarata and Numbaira. Two large caves investigated and found to connect. Some small burial caves seen. Slept in Ikenar cave.

Sunday, 23rd August: 0600-0900 climbed through limestone country to the south in unsuccessful search for further caves. Followed Lamari upstream for 2 1/2 hours to limestone land bridge which could be useful in bridging the river for the proposed Obura-Wonenara road. Then 1 1/2 hours to Obura Post. Walked to Suwaira rest house, transported to Noreikora by Mr. A. Vincent of S.I.L., living at Bairinabuta.

Monday, 24th August: Departed for Nompia rest house, calling Mr. J. Wan's Kaurona Plantation for discussions en route. By car to Tondona rest house then walked to Nompia, arrived 1500. Till 1830, held discussions with Babara'i and Turabura.

Tuesday, 25th August: Visited Tomaura rest house, where Otara and Gobara villagers were all assembled. All nearby hamlets visited as well as most gardens. Some C.N.A. heard, some minor disputes, and discussions held with some men. Returned to Nompia rest house.

Wednesday, 26th August: All hamlets of Turabura and Babara'i visited until 1500. Left rest house at 1530 for Tondona rest house - 1/2 hour.

Thursday, 27th August: Departed early for Noreikora via Kaurona Plantation. One CNA heard. Collected afternoon by Mr. P. White and departed for Goroka for annual show.

Thursday, 3rd September: Discussions with A.B.O. Kainatu, then departed by car for Tondona rest house. Visited all hamlets of Tondona in the afternoon and held discussions with the officials and some men.

Friday 4th September: All morning to discussions with the people of Tondona and Tentaina, some minor complaints heard. Departed in the afternoon for Norei'eranda rest house, inspecting two hamlets of the village en route.

Saturday, 5th September: Till 1315, held discussions with Norei'eranda and Arorata villagers. Visited 4 hamlets of Norei'eranda in the afternoon, discussed minor village matters and two C.N.A. heard.

Sunday, 6th September: Visited two hamlets of Arorata, for talks and minor complaints. In the afternoon followed the Norei'eranda-Auyana vehicular road as far as Ponumpa Lutheran Mission.

(A) INTRODUCTION:

(a). This patrol covered the northern portion of what is now known as the Tairora Census Division. However, moves are under way to divide the more advanced northern portion from the less developed southern areas, the dividing line to be south of Norei'eranda and south and east of Barabuna - such areas to the south of the line to be administered by the Officer in Charge of Obura Patrol Post. This line is shown on the accompanying patrol map. The map also indicates the boundaries of the northern section of the Tairora, which is adjoined to the southwest by the Auyana Division (Okapa Administrative Area); to the west by the Komano Division, and to the north by the Gadsup Division.

These boundaries are rather arbitrary linguistically (although they are geographically correct) because of the very irregular language distribution where divisions adjoin. Thus no suitable division boundaries could exclude Outenu census unit, all of whom are speakers of the Gadsup language; and the southern villages of the Gadsup area, where Tairora is the main language used, prefer to affiliate with the more advanced people to the north.

Although in the past there has been some fluctuation in the Gadsup, Tairora and Auyana-Tairora borders, the present boundaries based as they are mainly on geographic features, appear to fit in well with economic standards and the social affiliations of the border villages, and should remain stable in the future.

Topographically, this area is composed mainly of rolling hills covered in kunai grass, and geologically the country is one of the oldest and most mature in the whole of New Guinea's Highlands. (1) To the south and west and east the country becomes much steeper due to more recent folding activity, but the weathered and rounded formation found through the whole of the area patrolled continues to the northeast into the Gadsup Division as the Arona Valley. Altitudes of the rest houses are in the 5,800' to 6,400' range, found at Nompia and Arokara rest houses respectively. The low ranges on the Tairora-Auyana border and to the southeast of Nompia and Tomaura rest houses reach to about 7,400'. Significant topographical features are the large swamp areas - namely Noreikora Swamp and the two smaller areas between it and Nompia rest house. These are formed by extensive erosion to the stage where drainage is no longer rapid enough to remove soil and humus suspended in the water, and also where erosion has lowered the whole level of the country to the stage where patches of bedrock dam off the valleys. This can be seen on a small scale in the swampy creek beds in the Barabuna area.

This undulating terrain lends itself to all kinds of agriculture, for there are few areas (apart from the rougher, forest covered ridges which are not cultivated anyway) which are too steep to be arable. The aforementioned swamp areas contain an enormous potential in their deep rich soil and easy accessibility, and with considerable investment to completely or partially drain them, would yield up large areas of land suitable for all or any of the present Highlands food and cash crops, and possibly for rice.

The map attached best describes the Longitudinal and Latitudinal extremes of the Division.

The area concerned straddles the headwaters of the Ramu, Lamari and Markham River systems, so, within the broad confines of the 'wet' or monsoon period (November-April) and the 'dry', the weather is very variable and unpredictable due to strong influences of the coastal winds being funneled up the river valleys. Thus there is rain all the year round with the exception of the occasional droughts - an extensive one having been experienced over the last few months in this area and in fact in the whole of the Highlands. The drought in the Tairora was by far less regular and damaging than in all the areas further west, due to reasons stated at the beginning of this

paragraph.

The climate and rainfall are not easily described - there being no weather stations in the area. Day temperatures would reach to an average of 75-80 degrees F., night temperatures to 50-55° F. Rainfall, judging by that recorded in adjacent areas, Rainfall would be around the 100 inches per annum mark.

As already stated, the majority of the country is undulating hills covered in kumai grass. This is the result of man's gradual depredations on the forested areas for agricultural purposes, followed and aggravated by grazing pigs and fires. The latter are common in the area during dry spells, started as part of the traditional cultivating methods, for hunting purposes, and by accident. This matter is common throughout the Highlands, and has been described in most works on Highlands botany, anthropology and zoology. Needless to say, as in other areas, there is little response from the people when the inevitable long-range results of the present methods and attitudes are described, and even less response when re-afforestation, limitation of pig population and better agricultural methods are suggested.

However, due to the comparatively sparse population, there are large areas of forested land within the division, namely along the long range to the west of, and parallel to a line between Ontenu and Nompia rest houses; and area south of and parallel to a line between Nompia and Suwaira rest houses; and again along ridges to the east of Osarora and Suwaira rest houses. This last forested area swings north and west into the Batainabura area. This forest is virtually untouched but for negligible housing and bridge-construction requirements, while hoop pine stands were recognised for their potential value by some of the initial patrols into the area and are now being milled. The only operating sawmill in the division now is that owned by J. Booi, a local businessman, between Barabuna and Suwaira, and this concentrates on the hoop pine which is concentrated near the mill in the largest stand in the area.

(b) The patrol map gives the best indication of the relation of the Division in general and the villages in particular to the roads and airstrips. In addition, an airstrip is in the process of construction at Obura Patrol Post, which is about 6 miles to the SSW of Suwaira rest house. Okapa is about 20 road miles to the southwest of Norei'erenda, and there is also an airstrip near Okapa. The nearest airstrips to the Tairora are at Aiyura and Kainantu, both of which are shown on the attached map. The roads are in varying condition depending on the amount of use they receive, though at present work being done on gravelling the Kainantu-Obura road should, when completed, make this a fairly serviceable road in most weather. Goroka, District Headquarters, is some 65 road miles to the west.

(c) The actual date of first European contact with the Tairora people is not known, but is believed to have been in 1930, when gold prospectors Roland, Ubank and Priebe set out from a camp at Yonki (in the Gadsup to the north), proceeded to the west through the Kamano Division, south through the Fayantina Division, in a northeasterly direction through the Lamari River headwaters to the Auyana Division, then continued NE through the Tairora Division to Omura, back in the Gadsup. However, there must have been some contact with the villages nearest Kainantu soon after, for a Post was well established there by 1933, and has been constantly staffed since then. There are no prewar patrol records, but the Division was partially patrolled by Lt. D.R. Blyton in July 1945, then again in October 1947 when a/ADO R.I. Skinner returned along the western part of the Division from Nompia to Ontobura. a/ADO A.T. Timperley passed through the easternmost villages in September 1948, and he again covered the same villages, from Osarora to Suwaira, in January 1949.

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In May, 1949, a patrol again covered the eastern villages, to investigate large scale fighting between Suwaira, Barabuna and Noreikora village groups. Soon afterwards a Police Post was established at Suwaira, and manned by two experienced members of the New Guinea Police Force for a few years. In December 1950 the first census was taken of the eastern villages. In August the first accurate and comprehensive census of the central and western parts of the Tairora was taken. From then on there averaged one patrol a year through the Division, mainly for census purposes, and following the first tax patrol in September 1958, there has been a tax-census patrol once a year with occasional special patrols to investigate murders and inter-village fights. Since about 1962 the rate of patrolling has been increased, and between July 1963 and June 1964 there were 6 patrols to the Division, for land investigations, political education and routine matters.

The degree of Administration influence, in its broader sense, is dealt with under part (L), as is the general attitude of the people towards all aspects of administration and advancement. Suffice to say that despite the long contact with the Administration, the people have retained their sorcery and intervillage brawling, economically they are at a standstill, there are no Mission stations of note in the area, and only six business ventures - five European, one Papuan. There always has been, and still is, an ultra-conservative attitude where anything new is concerned, and an antipathy towards physical labour as a means of gaining material benefits. This attitude and its history is also described under part (L).

As a further manifestation of the dislike these people have for physical labour, they are ever ready to seize on supernatural means of obtaining material riches. Cargo cults have spread through the area a number of times and cult-like beliefs were centred round the recent House of Assembly elections. The latter manifestation is described in detail under part (L).

The earliest record I can find of cult-like movements is in the Noreikora area in early 1960 (P/R 6/59-60). However there were earlier occurrences but they are not well documented - from the northwestern portion of the division. In the June 1961 Attitudes Report from Kainantu there is a rather vague report of cult activities which implies that a cargo cult was widespread through the whole of the Tairora around February of that year. Around January 1962 there are reports of cult-like fears regarding the eclipse of the sun taking hold among the Tairora people, but there were apparently no 'cargo' beliefs attached. At the time of this present patrol the eclipse houses built at that time were, in the main, still standing. The belief at the time was that it would be dark for some considerable time, and houses were built to contain all the people of a hamlet, and stacked with food. Patrol 14/62-63 reported a further cargo cult mainly in the southwest villages from Nompia area to Arokara. Unfortunately, Patrol Reports from July 1961 to June 1963 cannot be located at Kainantu at the time of writing for a further resume of cult history to be given in this report.

(B) POPULATION - DISTRIBUTION AND TRENDS:

(a) Attached are copies of the Village Population Register. The new pro forma as set out in the handbook of standing instructions is apparently not yet available. Referring back to page 4 of this report, as the northern and southern sections of the Division are censused separately, I include total census figures for all the villages patrolled by myself, but refer to Obura Patrol Report 2/64-65 for increase rates applicable to the northern section only.

The above report yielded the following results:-

Birth rate:	3.2%
Death rate:	0.96%
Resultant natural increase:	<u>2.24%</u>

(b) The attached map again indicates best the villages joined by roads. However, below are listed the stretches of road with adjacent villages:-

i. Aiyura-Obura road: Within the first few miles south of Aiyura the road passes the majority of the hamlets of Kamanakere, then approaches Noreikora rest house ~~at~~ at the junction with the Bonta Loop Road. Just before Noreikora a road to the east passes through Batainabura which is a mile or so away from the junction. Past Noreikora the road crosses the Lamari divide then proceeds downhill to Barabuna, and all hamlets are on the road. Further on, both villages of the Suwaira area are quite close to the road. At Suwakira the following road from the Gadsup joins this road:

ii. Suwaira-Gadsup road via Barosira: Andandara and Osarora are in the main side road quite close to this road, except for small hamlets.

iii. Noreikora-Nompia-Tomaura road: Most of the Noreikora hamlets are a short distance (maximum walking time about 20 minutes) off the main road. Passing Kaurona Plantation, one finds firstly an isolated hamlet of Norei'eranda on the road, then all the hamlets of Tondona and Taintaina, and a mile further on all the Nompia villages' hamlets are within 15 minutes' walk of the rest house, but just off the road. All Otara and Gobara hamlets are at the roadhead at Tomaura rest house.

iv. Bonta Loop road: Near Bonta rest house, Urara hamlets are within a few minutes' walk of the road, while all of Bonta village is on the road. ~~Further~~ Further north, a two-mile length of road forks off into the centre of the Onteny group of hamlets, while the loop road continues north into the centre of the Abiera villages, Abiera and Tonkena all hamlets of which are within 10 minutes' walk of the road. The road then passes through all the hamlets of Ontobura before rejoining the Kainantu-Aiyura road.

Norei'eranda is joined to the Nompia road at Kaurona Plantation by about 3 miles of the road which goes through the Auyana to Okapa, and Arorata is about a mile from the road at Norei'eranda. The two villages quite isolated from main roads are Arokara and Bararanda which are about 1 and 1½ hours' walk from the Bonta Loop road respectively.

(c) Absenteeism at present warrants little attention. The last census patrol, in August this year records an absentee rate of 14%, of which only 8% are absent outside the district. In recent years there has been a gradual decline in absentee rates, as the people lose their interest in labouring, due mainly to the fact that coffee yields enough for their simple and unambitious needs. Local plantations employ a negligible proportion of local men as compared with Contract Labour from the Obura and Okapa areas. In the opinions of the plantation managers and owners, local labour is too unreliable as regards attendance, amount of work done, and period of employment.

(C) SOCIAL GROUPINGS:

(a) Within the qualifications outlined in (b) below, social groups are rarely larger than the group of hamlets attending at a given rest house for census purposes. Any feelings of cohesion more extensive than this are usually superficial and artificial. Reasons for this are given in (c) below. Recognised groups are:

- i. Andandara: Andandara plus Osarora census units.
- ii. Suwaira: Bairinabuta and Ba'enabuta census units.
- iii. Barabuna: Barabuna c. u.
- iv. Batainabura: Again, the single census unit.
- v. Noreikora: Noreikora and Kamanakere c. u.
- vi. Tondona: Tondona and Taintaina c. u.
- vii. Nompia: Turabura, Babara'i, Otara and Gobara c. u.
- viii. Norei'eranda: Norei'eranda and Arorata c.u.
- ix. Arokara: Arokara and part of Bararanda c.u.

- x. Bonta: Bonta and Urara c.u.
 xi. Abiera: Abiera, Tonkena and to some extent Ontobura.

(b) The functional social unit in this division is difficult to determine, but for the following reasons I would state that the largest truly operating unit is the extended family. A strong but misguided feeling of individual independence, resulting in a lack of ability on the part of individuals to combine in large groups for their own mutual benefit, is seemingly at the base of the slow pace of development in the area.

From the following things seen in the villages, it seems that mutual co-operation does not much extend beyond an extended family, composed mainly of a patrilineally related group of people - father and sons, or a group of brothers - whereby they and their families combine on a day-to-day basis to execute normal tasks. From investigations in areas like Barabuna, Noredkora and Norei'eranda where there are small hamlets of two to three houses surrounded by fenced gardens scattered up to some miles from the main villages, it emerged that the groups living in these small settlements and constantly working together, are, as described above, composed of a father and his sons, or two to three brothers, and their families.

When enquiries were made into the assistance a garden owner received in the planting of his garden, it would rarely be other than his brother or son who helped him, along with the relevant relatives by marriage. Coffee plantings, though almost always planted by individuals, were sometimes the result of brothers or father and son working together. The only men who jointly owned one area of coffee, with or without a dividing line, were two or three men so related.

A striking factor noted only in this area is the tendency, admittedly in a minority of cases, for village men not to assist another man who has been fined in a Court for Native Affairs when he himself has not the necessary money to pay the fine. In most areas I have heard of, there is a strong tendency for the men from one village or census unit to assist a man in such straits, but in a number of courts held during the patrol, when a man was fined and he had not the money, a request by him directed at the inevitable group of onlookers had no result at all, and in some cases men turned their backs on him and walked away in case the patrol officer should ask them more pointedly to assist their fellow-villager. I do not think this attitude bore any relation to the nature of the charge - it was the same in cases of assault, adultery, and careless use of fire. Some patrol reports have commented to the effect that there is some assistance between the men when it comes to tax paying, but this could be because the men have warning of imminent tax patrols so prepare themselves to a great extent. Also, most tax patrols in the division have been fairly lenient.

The lack of competent ^{leader} by either traditional methods or the ^{ship} introduced village officials system seems to preclude any organisation on a larger scale, when combined with the generally lethargic attitude of the individuals. Census units are large straggly groups, and the appropriate 'village' seems to be built for the benefit of patrolling officers - one has only to visit the surrounding groups of pig huts and garden huts to see that the latter are permanently lived in; the 'villages' used far less often. Co-operation on a large basis died out with the cessation of inter-village fighting, and I discuss cohesive forces on a larger scale under (d).

(c) The Tairora language is spoken throughout the northern part of the division but for Ontenu village, which, in common with some adjacent Kamano villages to the west, uses the Gadsup tongue. Within the division there are very minor dialectical differences but discussions with Mr. A. Vincent, of the Sumer Institute of Linguistics, make it obvious that these differences are negligible. Mr. Vincent has spent three years in the Suwaira-Noredkora areas and has investigated the language in the whole of the division. The southwestern villages also understand the Auyana tongue.

(d). The social groups are dealt with individually, but, generally speaking, the lack of cohesion and trust between them is a striking feature which has been commented on in most of the postwar reports. The primary reason seems to be a fear of sorcery the secondary one is a fear of attack. Judging by early patrol reports, intercourse on a large scale has been restricted by these two fears, but it seems that over the years their positions of relative importance have been reversed. Even on this patrol, when I asked Noreikora men to go to Batainabura to advise the latter people that I wished to see them, the first man asked refused to go - with the excuse that they were traditional enemies. Initially I took this as simply an indication of laziness but when two other men refused to go on similar grounds, and at last Luluat Ano of Noreikora agreed to go, this tied in with previous officers' statements in the village book to the effect that said Ano was the only man from the village prepared to walk (along a vehicular road!) by himself to Batainabura. Although Batainabura and Noreikora are enemies, the air of oppression and fear is stronger in the area because of a recent fight between Batainabura and some of the Gadsup villages.

Intercourse between the villages could well be increased when marriage is taken into account, and when this does happen, it is noted in the descriptions of the social groups following. But it was still noted on this patrol, as it was in 1949 (P/R 7/48-49) that: "Neither wives nor husbands have to be sought outside the village and there does not appear to be any rigid system of clans, so that apart from relationship bars, marriage takes place freely within the village, and only on rare occasions does a man or woman marry outside the village."

Sorcery is still greatly feared - probably even more so than before because without warfare this is the only 'legal' way in which enemies can be killed these days. Once one starts to make enquiries, little in the way of sorcery practices is concealed. Bamboos full of mixtures are to be seen in the gardens and pig areas, where they cause beneficial results; sticks and twigs and leaves lying across tracks near hamlets indicate the recent passage of men who have made spying visits from nearby hamlets to make sure that no sorcery was being prepared against them or their relatives; and every death is still attributed to sorcery - each death to be followed by detailed ceremony performed with the intention of locating the sorcerer. The process by which the people hoped to avoid having their children die as a 'result' of the first Tax patrol in 1950 is described in P/R 2/58-59, section (1), paragraphs 1-6. Cargo cult beliefs show that the people still attach very much importance to the supernatural.

Inter-village fighting on a large and organized scale is not encountered now, the last documented report being of fighting in the Tonkina area in mid-1952. There have been attacks since then, but on a smaller scale - between Batainabura and Tombena(Gadsup) in 1964. There are still attacks by groups on individuals, and these definitely cut down freedom of movement between villages and along main roads. However, with the collapse of large scale fighting, the main reason for cohesion between reasonably large groups has been removed, leading to the smaller, more self contained cooperative groups described in (b).

i. Andandara: The two villages in this area, Andandara and Osarora, have been patrolled originally as part of the Gadsup area, where they have close affinities with the Tairora-speaking villages immediately to the north, Barosira and Saira. However there is little intercourse, as both Barosira to the north, Suwaira to the south, as well as Barabuna to the west, are traditional enemies of the Andandara. This group is quite undeveloped economically, being on par with the Suwaira people. Marriage is usually between the two villages. One hamlet of Andandara, situated near J. Booi's sawmill (see map) is there to act as a buffer group as far as the Barabuna people are concerned, and to safeguard land interests.

ii. Suwaira: Composed of two close villages, these people form a very tightly knit group who were aggressive fighters until 1949 when a Police (Patrol) Post was established in the village following their fighting with Barabuna over the death of a Barabuna man, supposedly from sorcery. Since then this group has remained isolated with little intercourse in any direction, although there are a few marriages into the Andandara area. There is some communication with villages in the Obura area. Typically apathetic, and an Aid Post recently closed here because the people refused to maintain it.

iii. Barabuna: Again an isolated group, formerly very aggressive, fighting the villages in each direction. The Barabuna people were apparently driven to where they are by the Noreikora, and then fought hard to establish themselves where they are. The village site has been moved a number of times following attacks.

iv. Batainabura: Again, an isolated group, with their main enemies the Noreikora to the west, as well as the Kamanakere to the northwest, and also as of late, against the Gadsup villages to the east.

v. Noreikora: These hamlets all along the eastern and southern borders of the large swamp, form one of the most intractable groups in the whole division. All reports cite this group as the worst 'big heads', and the impressions gained by Mr. Thomas (P/R Obura 2/64-65) and myself (A.D.O. and D.O.'s reports on attitudes in the Tairora) are that this group is turning from passively resistant to anti-Administration at the present time. These people are again self-contained and have little communication with adjacent groups.

vi. Tondona: A quiet little buffer group who keep well clear of the Noreikora and Norei'eranda people, have a fair amount of dealings with the Nompia area, and also are the diplomats where the nearest Auyana villages are concerned. The Tondona group are the inlet for cargo cult beliefs and sun eclipse rumours, which originate in the Auyana Division. These people seem to use every opportunity to gain prestige at present, for it appears that they were constantly routed in the times of fighting, by whichever group chose to move into their area.

vii. Nompia: A loosely knit group who have more communication with the villages to the south than they do with Noreikora and Tondona. These people have had a fairly easy time in a large and easily defended area, and consequently are the most free-moving people encountered. They do not fear the Noreikora people, probably because Tondona people, situated as they are, bore the brunt of all Noreikora forays. Villages here are very scattered and small.

viii. Norei'eranda: An isolated group again, having been a strong fighting lot, and acknowledged by the original patrols as being just as aggressive as apathetic as, but more aggressive than, the Noreikora group. Some contact with Auyana villages to the west, and some with the Arokara people to the north.

ix. Arokara: Again an aggressive and apathetic group who have been isolated for quite a while and are unpopular with all surrounding groups. This group, and the villages along the western part of the division, attached strong cultist beliefs to the recent House of Assembly elections, with the accompanying campaigning and promises. This resulted in such things as a group of young men, being 'soldiers', raiding an Auyana village for women. And in the young men under a ringleader ABARIKA (also one of the 'soldiers') making mainly verbal, as well as some material preparations to attack the patrol preceding this one, should the patrolling officer be 'unnecessarily' hard on them. This was nipped in the bud when the officer concerned having previous knowledge of this man, warned him at the rest house to behave himself. Bararanda are an old group - some hamlets are most closely connected with the Arokara, some with Ontenu to the north. They are probably there to safeguard land interests.

x. Bonta: An isolated group, little intercourse with anyone but the Abiera group. A negative and resistant lot.

xi. Abiera: Again a negative lot, and, in common with other groups on the western edge of the division have little to do with anyone. Have a bit more general knowledge than the others so make themselves as awkward as possible for patrolling officers. Some intercourse with Bonta, but no feelings of affinity with the rest of the Tairora.

xii. Ontenu: A Gadsup-speaking group who are equally divided in their affinities between the nearby Tairora people - Bonta - and the adjacent Gadsup speaking peoples in the Kamano area to the northwest. A group lacking in self-confidence, who feel they are being left out of everything - the Council in the Gadsup and the cults in the adjacent Tairora villages. However they insist that they wish to stay with the Tairora villages.

(e) Relationships between the groups and other groups outside the area surveyed are covered adequately in the preceding section (d). As previously stated, the present boundaries seem to adequately enclose the area concerned, and exclude groups with different attitudes and at different stages of development. It's hard enough to find points of agreement between the groups within the area surveyed; they have no feelings of 'belonging' with other language speakers.

(D) LEADERSHIP:

(a) & (b) From my stay in the division, I would not say that I saw a single true leader in the villages visited.

(c) I am inclined to agree with Mr. Brown (P/R 3/53-54, p.6) that the only former leaders were fight leaders, and now that there is no real fighting their powers are negligible. Enquiries made it seem that most of the present officials are not the 'hereditary leaders' as has so often been stated in recommendations for their appointment, but they are simply the fight leaders left hanging around at the time of first Administration penetration. Now that they are not functional, these leaders are losing what little power they had. This is further complicated by the fact that the young men, with their little knowledge and their lack of interest in work, see no reason whatsoever to pay any attention to officials, let alone and 'hereditary leaders'. Although I believe that in some areas the traditional leaders prefer to avoid the responsibilities and social discomfort entailed in performing the duties of Village Officials, I am certain that in this area it is not the case.

Not one leader has been mentioned and followed up in patrol reports of this area. Officials, despite the 'lazy, useless' etc. adjectives usually levelled against them in most patrol reports, are normally a relative lot: some being described as above while others are held up as outstanding examples of the perfect official. In the Tairora, no official has ever been cited as a good example, in any of the patrol reports available. Instead, one patrol after another has passed through, found the officials 'lazy and completely ignorant of their duties' and talks have been given to the officials each time on their duties and responsibilities. On this patrol I found the officials quite unwilling to admit that they knew anything of their duties. When they were accused of not having carried out their responsibilities, their plea was that they 'did not know'.

Thus I would say that there is no tradition of proper leadership, there are no individuals in the division with the moral courage or the inclination to lift themselves above their fellow villagers to lead them, and on the part of the people there is no respect for a leader nor inclination to be lead. I can see an awkward situation ahead for these people - there is no tradition at all of respect for anything but force, so they have proved that they have no respect for appointed officials. I doubt that they will have any more respect for elected leaders, such as would be the case if a council were introduced.

There are three men who could be watched to see if they exhibit any traits of able leadership - my patrol did not permit me time to properly judge these men.

The Administration Interpreters at Kainantu, Bun of Nompia and Touke of Ontabura, by virtue of their standing with the Administration, have some powers in the Division. However, these powers are used by both for their own purposes - neither seem to have any interest in advancing their area as a whole. Furthermore, from personal experience with Bun, and by Haresay Touke is similar, each having accompanied junior officers on patrols and run these patrols to suit themselves - that is the interpreters, not the officers - that they now feel they have the equivalent of police powers on patrol. This should be watched by future patrols.

The third man is the Tultul of Kamanakere Apopari/Matato, who is a self appointed patrol accompanier, and seems to have a few ideas of improvement in his head. However, his 'power' is almost negligible - he controls the southernmost hamlet of his census unit and that's about all. He accompanied one of the (then) candidates for the House of Assembly elections to Port Moresby, where he obtained the impression that if the Tairora people did not pull their socks up and utilise their land, it would all be taken from them and handed over to Europeans to develop. He was straightened out on this matter but it would be interesting to know how much influence this had on the men and women of some of the Kamanakere hamlets taking to the bush when I entered their villages for discussions. This man is probably the strongest pro-Administration official in the division, followed closely by Luluai Makai of Tonkena. The latter, however, has no other outstanding characteristics.

As noted on page 10, last paragraph, some of the young men are beginning to take things into their own hands but it did not appear that the other village people were looking to them for leadership. On the contrary, many complaints were made to this patrol and the preceding one, asking for some legal sanctions to force the young men to do as their elders told them. Unfortunately these young men have no wish to do better than their elders in an economic or social field - they are satisfied to passively disobey their elders in the same passive manner as the elder people have been resisting the Administration's advice for the past few years.

(E) LAND TENURE AND USE:

(a) Traditionally land is owned by patrilineal clans, and the right to use the land is passed from the father to sons, and to daughters if they live near the father's land. Marriage is patrilocal, so that emigrating women lose their rights to their fathers' land. Usually an extended family has almost total rights to a given area of land, but they can and usually do give permission for clan 'relatives' to use the land temporarily for such things as subsistence gardens. However, the controlling family retain rights to all permanent vegetation on the land, cultivated or otherwise.

(b) No individuals hold land on lease, and there has been no thought given to this matter because of the large areas of superfluous land in the division. Similarly, with far more land than is needed to satisfy future needs for some time ahead, there has been no thought of changing to a more efficient system of land inheritance. Land matters could not be discussed in detail, even with the few people who were prepared to talk to the patrol, for there is some fear that large quantities of land will be alienated from the natives as they are not fully utilising it. This fear was expressed mainly at Kamanakere, Barabuna and Bonta.

(c) Cash cropping has commenced, but the standard of planting is bad as are the methods. Subsistence gardens are planted close to the houses, and as these are exhausted, odd coffee plants are planted among the remaining bananas and pitpit and sugar. Preparations for these subsistence gardens are usually the responsibility of only the

garden owner is but sons may help fathers on request, and one brother help another. This extends to the sons' and brothers' wives helping the man in question. There were no distinct examples of communal effort on communal or individual plantings, although early in the piece communal nurseries were planted under the supervision of police or patrolling officers.

(F) LITERACY.

(a) There was only one operating school in the division at the time of the patrol, near Nompia rest house. This is a Seventh Day Adventist village school, with a Standard V Manus Island teacher. There are around 50 comparatively permanent students, but over 100 flock to the school each time a patrol approaches. The breakup of students is as follows:

Preparatory class:	30 boys	6 girls
Standard I:	14 "	nil.

Thus there are no schools whatsoever in the main Tairora division, although there have been schools at Noreikora, Tondona, Norei'eranda and Bonta, all of which have been abandoned by the Missions due to lack of support by the people. There is a school being erected at Abiera rest house to be staffed by a teacher from Raipinka Lutheran Mission, just north of the division. The building is half completed, and no house has yet been built for the teacher, after 5 months' "efforts".

This is typical of the outlook of these people where education is concerned. The people want their children to gain plenty of knowledge, so long as there is no work involved in maintaining a school. The parents also rarely exert themselves to the task of chasing errant children back to schools they may be attending. With this as with preceding patrols, there is always the attempt to 'unload' the adolescent boys onto the patrol officer for entry into an Administration school or for training as mechanics, drivers, etc.

(b) An attempt was made to obtain adult literacy figures but due to attendance of meetings by only a proportion of the villagers, and their reluctance to admit to anything - despite assurances as to the purposes of the enquiries. Thus the figures below indicate only those who were present at the meetings and who would admit to being literate. I would estimate, from chance checks in some of the more amenable villages, that about 40% of the men are able to fully understand Pidgin, and about 25% can speak it well. The proportion of women able to speak the lingue franca is negligible.

- Ba'encbuta: 9 men now being taught in the vernacular by S.I.L.
- Barabura: 6 men literate in Pidgin only.
- Batainabura: 1 " " " "
- Arokara: 3 " " vernacular only.
- Bonta: 5 " " Pidgin only.
- Ontená: 20 " " " , having been taught for a while at Raipinka Mission.
- Abiera: 2 men literate in Pidgin.
- Tonkena: 3 " " " "
- Ontabura: 1 " " " "

This gives a total of 50 men who admit to being literate. With absentees and those who would not admit to being literate, I would put it at about 70 men literate in the whole division.

(c) No persons in the area have received higher education.

(d) There are no absent students receiving higher education.

(e) There are only two radios in the division, one owned by a Sepik storekeeper in a European owned trade store at Noreikora, the other owned by a Noreikora foreman on Mama's Plantation. Although the patrol had a radio and it was played of an evening, few men apart from officials came near the house to listen to the Pidgin programmes. There seems to be little if any interest displayed in any of the news media.

(g) STANDARD OF LIVING:

(a) For the time these people have been controlled and have seen examples of hygienic living and good housing, the present villages are pathetically filthy. Nearly all hamlets were visited, and it seems that the years of advice and instructions by patrolling officers and Medical assistants have had a negligible effect. Apart from the special new houses built for the elections (see section (f)) and the hamlets nearer the rest houses which are often inspected, all houses were old, in bad condition and rarely if ever fenced off from pig land. As previous patrols have constantly commented, it was still noticed in nearly every case that latrines were bright and new - and flung together just for the patrol. Passing some hamlets at the end of the patrol, by car, it was seen that most of the latrines erected had been removed and the walls used to construct small kitchens and lean-tos among the houses.

European artefacts are used where necessary but nowhere is there an affluence of such goods. Knives, axes and spades are found in each house, usually two of each of the axes and knives, and one spade. On a bench outside the house there is normally an array of enamel or aluminium bowls, plates and mugs, as well as spoons, used by the family in eating. Boilers used in cooking are usually in the ratio of two per house. Blankets are commonly used, and most sleeping is done on plaited bamboo laid on the earth floor of the house next to the fire. The other item of importance is the relic of coastal employment - a wooden trade box which contains money and bird plumes and any other valuables owned by the family.

(b) The staple diet in the area is one of sweet potato, with a large proportion of taro and yams, to which is added the traditional greens vegetables for normal meals. Pig meat is the staple protein food, supplemented by native marsupials and rodents - perhaps to a greater degree in this area than in other Highlands areas where there are not the large areas of virgin rain forest available to the population.

Judging by the few trade stores in the area, and the turnover of canned foodstuffs, the average family has nothing at all to do with such foodstuffs.

(c) There are no Community Centres in the division, and no other community organisations. Gambling is the only sport in which interest is displayed.

(H) MISSIONS:

(a) There are no Missions active in the area apart from the school at Nompia, which is discussed under section (F) part (a).

All villagers in the part of the division patrolled claim to belong to the Lutheran Mission. Most larger hamlets contained a dilapidated church building, but none of these appeared to have been regularly used at the time of the patrol. From talking to the village church representatives (who at some stage have attended a bible school in Pidgin at Rappinka, but few of whom are literate) it seems that the people are missionised in name only.

The exception was about half of Labarai village, who claim to be Seventh Day Adventists, and are in the process of constructing a large church building on the school grounds. However, the majority of the children attending the school belong to 'Lutheran'

parents.

A Mr. B. Colbran and his wife, at present employed by the Department of Public Works as a road supervisor, have a small market gardening establishment midway between Kamanakere village and Bonta rest house, on the western edge of the Noreikora Swamp, as shown on the attached map. Both he and his wife are members of the Jehova's Witnesses group, and actively preach in the area, although activities are kept as quiet as possible. Lutheran mission village representatives in the Nompia areas and villages further south ~~camp~~ complained that the couple had used Lutheran church buildings in which to preach. In the Kamanakere and Noreikora area, close questioning elicited the fact that at some time schools are held at the establishment, for some of the village children. When discussing the activities of this couple with the people in the Noreikora and Bonta areas, the impression was gained that the people were told to keep the whole thing quiet and to mislead any enquirers, to the extent of saying that the couple are American and part of S.I.L. Planters in the Bonta area have been told by local natives that the couple work for either S.I.L., the Swiss Mission or Four Square Mission. Referring to Mr. Thomas' observations in the areas near this establishment - see Obura P/R 2/64-65, page 6, and 10-11, I feel that there is more in the activities of this couple than meets the eye. My further enquiries confirmed this in part but I feel there is still more to be found out.

Once again, the apathy of these people has beaten the perseverance of most European and native mission workers. It is worth noting that the Seventh Day Adventist establishment reported from Bonta in 1956 (P/R 4/56-57, p. 19), the further S.D.A. establishment reported from Barabuna (P/R 4/57-58, part I), the schools listed in section (F) part (a), as well as others formerly established by missions at Barabuna and Arokara, have all been abandoned due to the apathetic attitude of the people.

(b) The S.R.A. establishment at Nompia runs a school only. There are no other Mission facilities or services within the division. The only actual mission employee in the division is the teacher at the Nompia school aforementioned, and there are no European missionaries in the division.

(c) The attitude to the Missions is, as has already been described, one of extreme apathy and disinterest. There were no strong mission feelings whatsoever in any of the villages. These people seem to be keen to start off any new type of mission establishment in case it could lead to material gains of some sort for them, but display a completely negative attitude towards the routine dogma and services of missions in general. Comments under part (a) above cover this matter and also the matter of the most "influential" doctrine in the area. I would say that the clamouring for Mission attention reported in some of the earliest reports of the area was simply another manifestation of the cultish thinking of these people - probably they thought the missions would help them directly and materially. However their subsequent loss of interest in all mission activities shows they are not at all interested in the non-material benefits to be gained from missions.

(I) NON-INDIGENES:

(a) & (b) The following are the only establishments owned and operated by non-indigenes in the division:

1. J. Booij's Sawmill: Processes stands of hoop pine, employs around 6 Andandara men.

2. Norikori Estates Ltd. The Plantation, in two sections, is at present being managed by a Pa... A trade store is in the process of construction. Perhaps 3 to 6 local men are employed at a given time.

3. R. Meillear trade store near the Noreikora hamlet between Mama'a and Norikori Plantations. A 'foreign' native employed.

4. Mama'a Plantation: Papuan owned, the plantation is managed most of the time by a Noreikora man. Around 2 to 4 local men are employed here, this plantation having changed to contract labour within the last few months.

5. Kaurona Plantation and trade store. No local men are employed.

6. Banara Plantation - less than half a dozen local men are employed at any given time.

7. Bonta Plantation no local men employed.

8. Abiara Plantation has one local tractor driver and up to 3 local labourers employed.

Despite some of the hopes of the early patrol officers who visited the area, the advent of non-indigenous establishments into the Tairora has done little to raise the economy or standard of living in the area. Employers have come to depend more and more on contract labour from the Obura and Okapa areas, so that now none of the plantations depend on, or even want, local labour. Strangely enough all employers are unanimous in saying that the local men are completely unreliable for casual labour, being lazy, wanting work for only two or three weeks, and inclined to leave at any time without notice. It can be seen from past reports, when all local labour was employed, until last year (P/R 13/63-64) found that Mama'a alone employed local labour, and this year there is not one plantation using the local labour force.

(c) For the same reasons given above, primary produce has little potential where these plantation personnel are concerned. There is a great potential at all the plantations for the sale of sweet potato, which could be used to feed the contract labourers there. However, the local supply is so unreliable that plantations grow their own or buy it from the Gadsup area. The attitude seems to be developing among the businessmen to have as little to do with the local people as possible.

Linkages by road connecting these plantations to nearby areas is best shown by the patrol map.

Coffee used to be bought at Kaurona and Banara and Norikori Plantations but the managers concerned are so disappointed with the quality and unreliable supply that they no longer purchase. Dried beans are at present bought at Mama'a for Mr. G. Gilmore, and Mr. B. Halloway will soon start purchasing wet beans at Abiara Plantation, which he manages.

(d) Purchase of coffee by agents of R. Meillear, G. Gilmore and Burtings is covered under section (B) part (b).

(3) COMMUNICATIONS.

(a) ROADS: I think the road system has been reasonably covered under section (B) part (b) and section (A) part (b). The map also assists. Kainantu is indicated on the map and the Kainantu-Aiyura-Obura road is probably the best road in the division, capable of taking heavy vehicles as far as Suwaira, but only four wheel drive vehicles can cover the balance of the road on to Obura. Due to intensive road-works organised by the Officer in Charge of Obura, the road will now take long wheel base Landrovers; formerly the narrow road made short wheel base vehicles essential. The whole of that stretch of

this road is being properly surfaced with gravel and should soon be almost an all-weather road. The other road are in the main suitable for light traffic in fine weather only. As can be seen from the map and comments under section (B) part (b), it would seem that no more roads are necessary.

However, the attitude of the people to the roads is one that warrants attention. As a matter of routine, maintenance is never carried out, and despite the serving of notices on all villages under the Roads Maintenance Ordinance, little was being done at the time of this patrol. This was discussed with the people, and their excuses - or rationalisations - ranged from 'But the Europeans are the only ones who use the road - they should maintain it.'; and 'We aren't paid to work on the roads, and make no profit out of them.'; and 'We have to eat food so we'd rather work in our gardens'. - were received each time. No amount of explanation of the value of roads, the facility resulting which allows them to sell coffee at the villages, and the legal sanctions which could be invoked against them had any effect whatsoever. It appears that the people are prepared to take for granted the direct and indirect advantages of good communications, but cannot see how any onus lies on them to maintain those lines of communication.

(b) SEA: The nearest sea port is Lae, which is 134 miles from Kainantu via the Highlands Highway.

(c) AIR: There are two airstrips close to the Fairera division, namely Kainantu (Category A) and Aiyura (Category C). Both these are shown on the patrol map.

A small plane strip is being constructed at Obura Patrol Post, which is about 6 miles south of Suwaira rest house.

Kainantu has regular services to and from Lae, and weekly Goroka services, as well as numerous private and Administration charters. Aiyura is the base for a plane operated commercially by the Sumer Institute of Linguistics, whose New Guinea headquarters, Ukarumpa, is adjacent to Aiyura. Administration and private charters occasionally call at Aiyura.

There are no possible useful airstrip sites within the area surveyed. They would be economically useless since the two present strips are so close by.

(K) TECHNICAL AND CLERICAL SKILLS.

As with enquiries into literacy at meetings of varying proportions of the village men, enquiries as to skills within the villages were greeted with silence or negative answers. I think this is because none of the men have ever been trained in any skill whatsoever, and there could be some shame in admitting it.

One man from Abiera is a tractor driver on Abiera ~~Plantation~~ Plantation. There are no other skilled men in the Division as far as I can determine.

(L) THE STAGE OF POLITICAL DEVELOPMENT.

The general attitude of the Fairera people has been a primary concern of every patrol into the division, and the opinions of patrol officers, backed by reasons, place it at bad to fair. This fluctuates slightly with each patrol, probably in direct relationship to the amount of cooperation each officer expects and receives from the people. The overall picture is one of profound apathy towards any ideas or actions proffered by the Administration, or anyone else for that matter, which involve physical labour and long range benefits.

A history of their attitudes would perhaps be useful here. The first patrol report to describe more than factual details observed during initial contact was in May, 1949 (P/R 7/48-49), when

an officer went to the Suwaira area to recontact the Suwaira people following fights between them and Barabuna. The people had taken to the bush and avoided the previous patrol, and by the time this patrol arrived they were prepared to out-maneuver this patrol and attack it. A patrol in September 1949 (P/R 2/49-50) found the attitude of the people improved but that within two hours' walk of Kainantu, Abiera area, the people were engaged in intervillage fighting. A point was then noted - that 'walls of enmity' (i.e. between villages)..... prohibits the people from freely moving.. In October, 1950 (P/R 4/50-51) the situation was found to be satisfactory, but the people were the most backward in the subdistrict, socially and otherwise. Apathy regarding cropping was noted and blamed on the constant preparations for fighting. Officials were found to be lacking in initiative and in knowledge of their jobs.

In December, 1950 (P/R 5/50-51) an attempt was made to analyse the people, and their timidity and suspicion were blamed on the fear of fighting and the self contained villages with little intercourse. Villagers moved within their own village area but were not cooperative with each other. Sorcery was also blamed for the retiring nature of the people, and in the opinion of the officer the natives were not antagonistic towards the Administration.

By ~~September~~ August, 1951 (P/R 3/51-52), it was realised that the area was the most backward in the subdistrict despite its proximity to Kainantu which had then been established for nearly 20 years. Progress was considered to have been made in that fighting had stopped and there was much settling down. Eighteen months before this patrol, 6 pairs of village groups had been fighting with each other.

A patrol in July 1952 (P/R 2/52-53) found the people cheerful and friendly, anxious for medical and legal attention and advice on general advancement. There was said to be free communication between all villages, but some distrust still lingered. The patrol was made welcome. Village officials held the confidence of their people.

August 1953 (P/R 3/53-54) found the situation satisfactory but noted a collective apathy towards changes which do not give immediate rewards. The apathy is blamed on the loss of the only leaders' - the fight leaders - powers, and a collapse in the social structure aided by the more independent young men. Thus with the consequent rise in individualism, advice and ideas have to be directed at individuals rather than a few leaders. September 1954 (P/R 5/54-55) found the situation improved, and the increased number of European settlers had an improving effect by supplying a labour outlet.

In June 1955 (P/R 15/54-55) the area was improving but for the Noreikora-Norei'eranda areas, and The Andanmdara area where there was a brawl, and the area was behind all other divisions economically. In August 1956 (P/R 4/56-57) The area was found to be satisfactory, but the Village Officials were all found to be below standard because of a lack of good leadership pattern.

Late 1957 and early 1958 (P/R 4/57-58) commented that since fighting had been stopped in the area, the passive resistant and stubborn attitude present then had still not altered. The general attitude was found to vary from one village group to the next - good in the Abiera-Bonta area, Negative from Norei'eranda to Nomp'a, and bad in the Noreikora area. The report quotes from an article from 'South Pacific', May-June 1957, by an anthropologist - R.M. Berndt - (2) who spent some time in the division. I think this ~~article~~ quotation should be reproduced in full here for it is most appropriate to the attitude of the people as found on this and most other patrols:

"Since 1947 it has been gradually brought under Administration influence, although parts still remain relatively independent. The point I want to make, in relation to my main theme, is that many of these people are still under the impression that they are in control of the situation, in spite of considerable evidence to the contrary. Even when they realise to some extent what is happening, they are inclined

to regard the present position as being only temporary. This kind of situation is not new to them. Warfare was part of the ordinary business of living in the area. The district, the named group of villages or hamlets, was the political unit, the war-making unit, in potential opposition to all other such units, and hostilities between them were an up-and-down affair of victories and defeats..."

This article goes on to describe village courts set up in opposition to Administration arbitration, but from the number of complaints brought to patrols in the present days, I don't think these 'courts' still exist. Even further on in the article, the collapse in the leadership customs is described (since earlier leaders were strong fighting men) and cargo cults are seen as an attempt to revitalize leadership. The Administration's imposition on the people is seen by the people as a temporary 'down' in their traditional 'up-and-down' manner of living. This patrol report describes the apathetic attitude of the people towards cash cropping and education.

P/R 2/58-59, reporting on a patrol to the area in August-September 1958, finds a reasonable situation with the north-western villages ahead of the central and south-eastern villages generally. The people were found to be quite keen to pay tax, on this, the first tax patrol, and supplies for the patrol were laid on in great quantity in all the main Tairora villages. (This, especially in view of the supernatural overtones attributed by the people to this tax patrol - see p. 9, para. 3 of this present report - is very reminiscent of the exceptional welcome given to the election patrols last year. There seems to be a cultish outlook on anything new). 150 local men were working on the plantations in the Tairora at the time of the above patrol. It was thought that taxation would spur the lagging interest in cash cropping.

The equivalent of three months was spent in the area between December 59 to May 1960 (P/R 6/59-60). This found the uncooperative and indifferent attitude present, more so in the main central section. Noreikora was found to be worst. It was thought that the former indifferent attitude towards education was changing, but working on coffee planting was not popular.

As already stated, patrol reports from July 1961 to June 1963 are not available, but the files on native attitudes show a steady drop in morale and a more actively resistant occurrences through the division. Reasons were given for and against the attitudes found: lack of patrolling could not be blamed because all divisions had been patrolled equally frequently, yet the others were well ahead of the Tairora, materially and socially. The Tairora lack of interest in businesses was blamed on their not having been given training in business management. But again, I feel this is not true because neither have any of the other divisions been so educated. Gambling was blamed for the lethargic attitude towards working for a living.

At the time of this patrol, the situation was found to be bad and apparently on the point of worsening, but in view of the fluctuations in morale in the past I would not like to say what the future holds in this division. The situation was the subject of an attitudes report prior to the completion of the patrol - refer the District Officer's 51-1-5/59-1-1 of 11/9/64 to the Director. Subsequent observations confirmed the situation.

The attitude to this patrol was one of avoidance and refusal to answer questions when it was realised that the patrol was not engaged in matters which required attendance or threat of legal action. At Kamanakere village groups of people ran from the hamlets when these were visited, and the same happened at Bararanda. At most villages about two thirds of the non-absent people turned up, while at some - Ontenu and Abiera - probably about one third were present. Direct questions were ignored or evasive answers given. Thus the information presented in this report regarding adult literacy, Savings accounts, skills and similar matters, is almost certainly not truly representative and accurate.

Despite patrol instructions, it was felt to be necessary to hear the Courts for Native Affairs presented to the patrol, mainly as a means of gaining more insight into the peoples' thinking, and also to assure them of the authority of the patrol. As it was, an attempt was made at Noreikora rest house to demand the release of prisoners - no reason was given, just a show of numbers of men. Exceedingly evasive answers were given to enquiries into the activities of a Jehova's Witness couple, and this has been discussed under section (H) part (a). of this report. There was an attempt at Kamanakere to insist that children believed to be at 'school' at this couple's place were at the Administration school at Aiyura. This was done to the preceding patrol - see the attached Register which shows 10 children at the Administration school. I found out that there are only 2 who are students at [redacted].

I think the above information covers the attitude in the area towards Administration patrolling

The attitude towards Administration ^{projects} and advice has also been covered in the report so far. To further illustrate this factor, it was noted that Aid Posts formerly established at Suwaira, Barabuna, Noreikora, and Tondona have all been removed because of lack of interest and support by the people. The state of village hygiene and cash cropping despite years of advice and assistance speaks for itself.

Feelings towards law and justice are more difficult to describe. There is little fear of legal sanction - men jailed for riotous behaviour and other large scale disturbances returned to their villages (Nompia area and Noreikora) with the story that jail was no trouble at all and that everyone could do what they wanted because jail was nothing to be scared of. I think that although the law is used it is not respected nor are legal penalties feared. Socially it appears to be an honour to have been imprisoned so long as the crime concerned was not a bad one in native eyes.

The attitude towards leadership in general and Administration-sponsored leaders in particular has already been described in detail under section (D).

Supernatural interpretations of events and the status quo have been discussed in detail on page 6, and mentioned again on page 19, where an anthropologist attempts to interpret the reasons why these are so popular in this area. However, worthy of mentioning is the cultish attitude adopted towards the recent patrols associated with the House of Assembly elections:- The extraordinarily eager greeting accorded the educational patrols, see P/R 13/63-64, is very reminiscent of the greetings combined with odd activities which met the first tax patrol in 1953. Also, while campaigning was going on, candidates' election statements were considerably garbled, possibly on purpose - such things as machines taking over all roadwork when the elections were over, leading in most of the people ceasing to work on the roads. And the ^{prevailing} belief that after elections all young men would automatically become members of the P.N.G.V.R. This resulted in Arokara men abducting women from Auyana villages, after informing those villagers that they were members of the 'Army'. The belief was entertained, especially in the Noreikora and Akiara section, that after the elections all men would be living in the same manner as Europeans, and in all these villages, as well as part of Noreikora and Barabuna, rectangular type houses were built and lined in some numbers, probably in a manner seen in the S.S.L. establishment at Ukarumpa, which looks like a transplanted newly developed suburb. At Tonkona village, the majority of village houses were replaced in this manner, and even numbers were given to each house. Confused thinking resulted from the sight of European candidates apparently opposing each other vigorously, and there is a fear that defeated European candidates will exact retribution from those villages which did not vote for them. This was strongest in the Arokara-Bonta area where I believe the people refused to vote for any European because they were 'sick' of them.

The further attitude towards Missions and education has been discussed.

I doubt that there is any cause at present operating in the area which could unite the people of the Tairāra as a whole. Intervillage dislike has been discussed, and whereas the people might unite in small groups against or for some cause, the only ones who would form such a group are those who would be affected individually - there does not seem to be much in the way of sympathy to be seen.

The present form of governing machinery is fairly well comprehended by the people but where it is advantageous, I think it is deliberately misinterpreted. Most patrols through the area insist that various aspects of Administration were discussed in detail where there were any doubts or misconceptions, but the effects seem to be negligible. However, it is worth noting that no men have been to conferences or similar gatherings in Port Moresby or overseas. Although the long contact with the Administration has not obviated the necessity for some men to gain knowledge by such attendances, the long contact has permitted the people to clear up their misconceptions or doubts if they felt so inclined.

(H) THE ECONOMY OF THE AREA.

(a) The Department of Agriculture was good enough to supply two Field Workers for this patrol to census economic trees. Despite lack of assistance from the villagers, these two men, EENPA and TO'IA, did a good and I feel fairly accurate job. Below are listed the figures for coffee trees. There are no other cultivated cash crops in the division.

	Immature:	Mature:	Total:
ABYERA	4339	3644	7983
AROKARA	5481	5417	10898
ARORATA	1608	3289	4897
BARABUNA	206	3837	4043
BARARANDA:	not available; combined with Bonta.		
BATAINABURA	1397	2738	4135
BONTABARARANDA	6332	12466	18798
KAMAHAKERE	1394	6137	7531
NOREI'ERANDA	6145	6358	12503
NOREIKORA	2794	5858	8652
ONTABURA	7318	8131	15449
OFFENY	4653	5243	9896
ORINDINA	3670	6552	10222
ORARAX	3287	3599	6886
TOTALS:	<u>48524</u>	<u>73269</u>	<u>121793</u>

This total figure yields an average of 13.36 coffee trees per head of population, or 69.18 per head of men aged 16-45. Most men by now have their own coffee plots, and these plots would average out at around 80 trees per plot. Due to the limited staff available to count these plantings, trees are divided in to immature and mature according to whether they have commenced bearing.

BABARAI	1255	4573	5828
GOSARA	780	648	1428
OTARA	833	1646	2479
TANTAINA	572	2150	2722
TURABURA	609	2003	2612
TONDOKA	2316 4121	5546	9667
ANDANDARA	1652 1823	2318 3727	4370 5550
OSARORA	704	1921	2625
BA'ENARUTA	3770	783	4553
BA'ININABUTA	2303	71	2374
TOTALS:	<u>16761</u>	<u>23073</u>	<u>39834</u>

For this southern portion of the division, the number of trees per capita works out to 19.96, while there are 105.9 trees per able-bodied man aged between 16 and 45.

(b) The total actual production was exceedingly difficult to obtain for the division, because all the buyers send out agents on the various roads which partly include Tairora villages on the buying trips. This is further complicated by the fact that neither the drivers nor the buyers are aware of the division boundaries.

Averaged out the monthly production would be around 7000 lb. per month, which compared favourably with the normal rate of production per tree in the subdistrict, see part (c) below. As has already been stated, two buyers, Kaurona and Banara Plantations, have ceased buying coffee from the Tairora people, because of the poor standard of coffee produced. Buntings Ltd., of Kainantu, are also thinking of giving up purchasing in the division. All present buyers claim that the worst coffee in the subdistrict is produced in the Nompia-Abiera stretch of villages, that is, the whole of the western part of the division. This is not due to lack of knowledge of coffee processing techniques. I discussed coffee processing in every village visited, and after I had finished describing the best methods, the people replied to the effect that they had heard it all before but that the old men and the women who did most of the coffee processing just couldn't be bothered trying to do it properly, and anyway it was too hard to try and remember the days when they picked the coffee so that they would know when to start washing and drying.

The three present buyers are listed below with an approximate average of the monthly purchases, calculated from odd figures from the recent months.

R. Meillear (the main buyer)	4000 lb.
G. Gilmore (newly entered the field)	2000 lb.
Buntings Ltd. (now leaving " ")	1000 lb.

Because of the over-fermented and under-dried condition of nearly all the coffee bought, about 1/6 per lb is paid, whereas properly processed native coffee could be worth 2/- to 2/3 per lb. My own inspection of processed coffee beans in the village makes me inclined to agree with the prices being paid - I do not think the people are being underpaid - although many of the people feel they are.

This figure covers the actual northern Tairora section only. For reasons given under Section (c) below, the southern villages are treated separately. Coffee produced would bring in about £525 per month to this part of the division.

(c) No figures were available for the maximum possible production to be expected from native grown coffee in the subdistrict. However, the last annual estimated mature coffee census was available, plus the estimated total production of dried beans in the subdistrict for the last year period. From this it was calculated that on an average, a coffee tree in the Kainantu subdistrict produces 1,015 lbs of parchment coffee in a year. On this basis, a monthly production in the Tairora of 6198 lbs would be expected. However, from European plantations in the division, it appears that a normal annual production of around 3.75 lbs per tree is just on average. Thus it can be seen that the average native production for the whole subdistrict is just ~~about~~ a quarter of what it should be, while the Tairora production is a little better than that.

(d) As described under section (I) part (c), the plantations in the area accept little market produce from the people because of the unreliability of the supply. However, the quantities bought at Kaurona and Banara whenever it is brought

in would add about £15 per month to Tairora coffers. No other food is sold as far as I can determine; Tairora people do not supply the Kainantu weekly market.

(e) From the census sheets, the following absentee figures, taken as reasonably average, are used to calculate income from labourers:

Absent in the district:	42 men with average £3½ p.m.	£147
" outside, mainly contract labour:	56 "	£12.0
		£ 61

Cash income from other sources is almost non-existent. Gold mining is not carried out any more, and pit-sawing was abandoned about 3 years ago as far as I can determine. Kunai grass and a little bush timber sold to the plantations might yield £5 per month in the whole area.

(f) Cooperatives are not functioning in the area, and the people seem to have little interest in them. No direct requests for any sort of cooperative group have been made to patrols or the office in Kainantu.

(g) There are no entrepreneurs in the whole division, apart from a Papuan, Mr. M. Ted of Mama's Plantation. There are no Tairora men employing any labour force apart from the immediate family on their crop plantings.

(h) Below are listed those C.S.B. accounts known to be held in the division, and all the books concerned were inspected. I could not estimate how many accounts were not presented to the patrol.

Village:	No. Accounts:	Total Deposits:
AROKARA	1	£ 8. 2.0
ARCRATA	2	95. 0.0
BARABUNA	3	52. 1.0
KANANAKERE	17	35. 4.2
NOREI'ERANDA	2	54. 14.0
NOREIKORA	1	5. 0
ONTASURA	2	6. 19.9
TONKINA	2	15. 4.0
URARA	1	1.0
TOTALS:	51	£267. 10. 11

All villagers in the southern villages claimed that there were no accounts in each of the villages.

(i) No difficulties have ever been reported in meeting the £1 annual tax rate. Mr. Thomas, having just completed a tax patrol through the division, confirms that all men were able to pay without any evident difficulty.

(j) Total income for the division, worked out on a monthly basis as described in preceding parts of this section, may be tabulated as follows:

Coffee	£ 525	
Market produce	15	
Labour earnings	208	
Miscellaneous	5	
Total:	£753	per month.

This gives a per capita income of 4.241/- per month, or 50.89/- per annum. I should place this as fairly accurate and through the northern Tairora the income would be evenly distributed.

(k) Marketing and transport facilities as already detailed are far more than adequate for the division's foreseeable needs.

(N) POSSIBILITIES OF EXPANDING THE ECONOMY.

(a) As already explained under section (A), page 4, there are enormous areas of arable land available throughout the division and ~~xxxx~~ the patrol map gives some indication of the large untouched areas. Expansion is limited by the attitude of the people; beyond that the only limit is the work force available within the population.

(b) Again, there is a large but limited potential for market gardening, restricted only by the attitude of the people towards regular work. The plantations in the division employ in the region of 180 contract labourers, for whom the managers and owners would be willing to purchase full rations of sweet potato and greens. However, as has been mentioned, all plantations grow their own supplies of staple foods due to unreliable supplies.

(c) Wage labour has the above potential in the division, and such an absent labour force would theoretically still not interfere with village projects. However the attitude of employers towards local labour has been discussed under section (I) part (b) and the attitude of the locals towards routine labour within their area has been made obvious throughout the report.

(d) I think there is the possibility of introducing new cash crops into the division, preferably ones which could bring the women more to the fore in cash earning - passionfruit and pyrethrum come immediately to the mind. Tea may be able to grow in the division, but I don't know if the climate is suitable. Timber has a good potential in the area, but the few pilsawing teams reported 4 to 5 years ago in the Abiera and Ontenu areas seem to have been abandoned.

(e) Comments have been quoted from reports stating in brief that the people are not in the least interested in hard work, and not interested in new projects whether they involve hard work or not. I would say that if a new project were introduced which could fire the imaginations of the people, there is a chance of some interest in the project and some work being done. This possibility would depend more on the personality and initiative of the officer introducing the project and on the amount of confidence the people had in him, than on any material circumstances.

(O) ATTITUDE TOWARDS LOCAL GOVERNMENT.

Councils were discussed with as many of the individuals and groups who showed they were prepared to discuss the future of the division. When asked, I informed the people that the patrol was primarily interested in gathering information which could be used in future planning for the area. This provoked no response whatsoever and no interest in what the Administration may have had planned. Although word of this patrol's aims probably spread through the villages ahead of the patrol, there was no positive response in any way, as preceding remarks on attendance and information obtained will show.

It is worth noting that as far as can be determined, no representatives of this division have ever made a direct request of a patrol or the Assistant District Officer in Kainantu, for a council to be established in the division. This is strongly indicative - I would say that the people have not begun to really think about councils and their advantages and disadvantages. Thinking usually leads to strong feelings for or against, with much vocalising and representations.

Individuals were divided in their opinions on local government. All opinions were half-hearted, but those who didn't want a council felt that the organization would force more physical labour onto the people; those who wanted councils were attracted by the thought that everything would be good after the council was established. Others wanted a council because the Kamane and Agarabi had councils. The attitude had no bearing on geographic or other grounds, with the exception given below.

In the southern and eastern village groups, the people confided that they preferred not to be associated with the northern Tairora people in a council if a council were soon to be established in the division. These villages, Andandara, Suwaira and the Nompia group insisted that they wished to strengthen their ties with the villages further south and administered from Obura Patrol Post. The affinity these villages have in southern rather than northern directions has been commented on in past reports and this patrol confirmed that they still exist. The Tondona group would be on the borderline - I would not say which direction they will take.

Generally, despite the establishment of local government in nearby areas for nearly four years, there is a lack of knowledge of the purposes and advantages of councils among the Tairora people. There is an indifference to the idea of a council in the area, expressed by some as 'we'll have a council if we have to, but so what?' Any who express keenness do so in ignorance and in the probable hope that with the council, along will come the millennium.

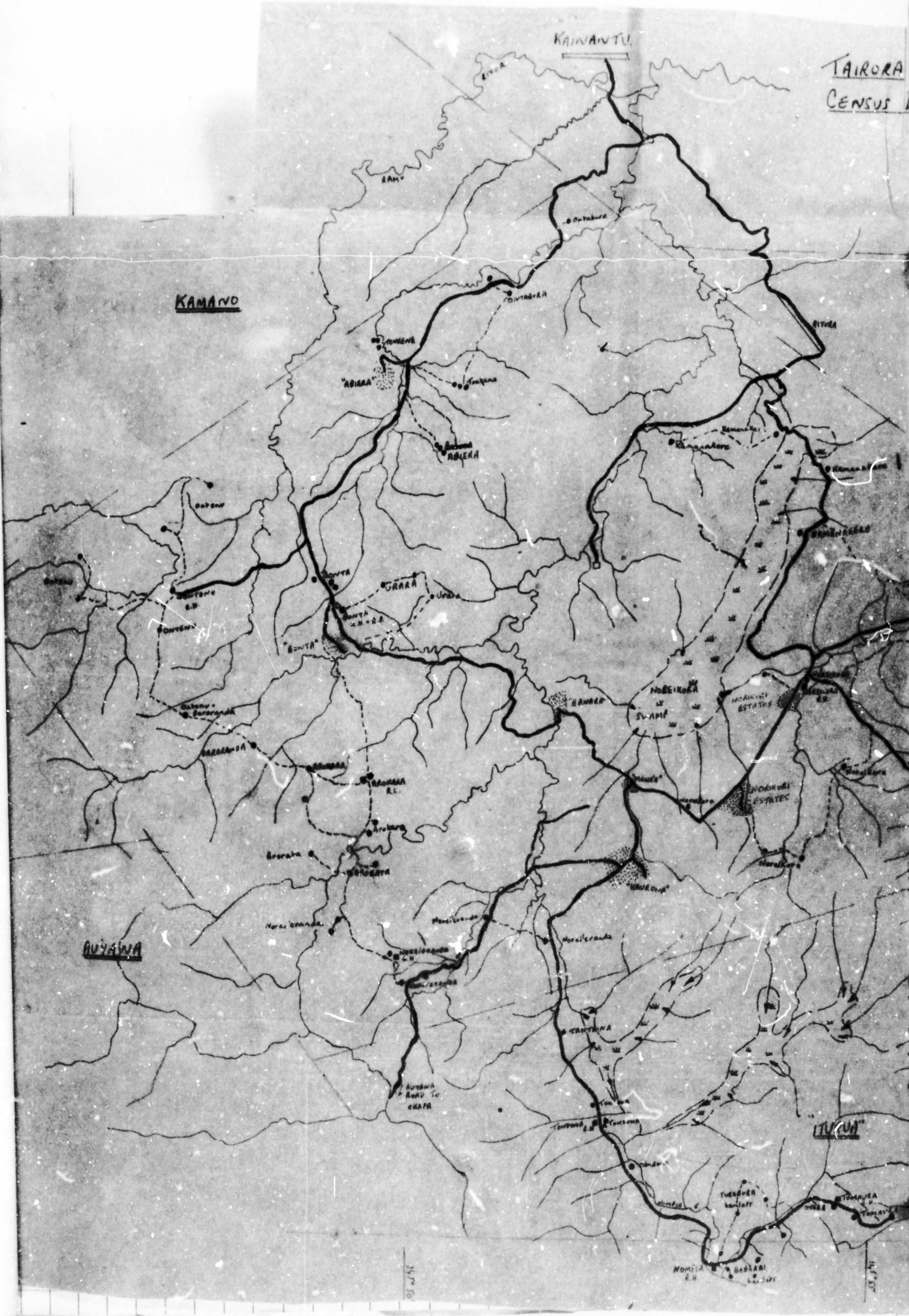
F. Parker
Patrol Officer Gr. I.

References:

- (1) "Geology of the Eastern Central Highlands of New Guinea" Bur. Min. Resources Report No. 48.
- (2) "The Changing World in New Guinea": South Pacific, May-June 1957, p. 411.

Attachments: Patrol Map.

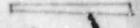
TAIORA
CENSUS



KAINANTU

KAMANDU

BUYAWA



BUYAWA

15° 50'

15° 50'

15° 50'

15° 50'

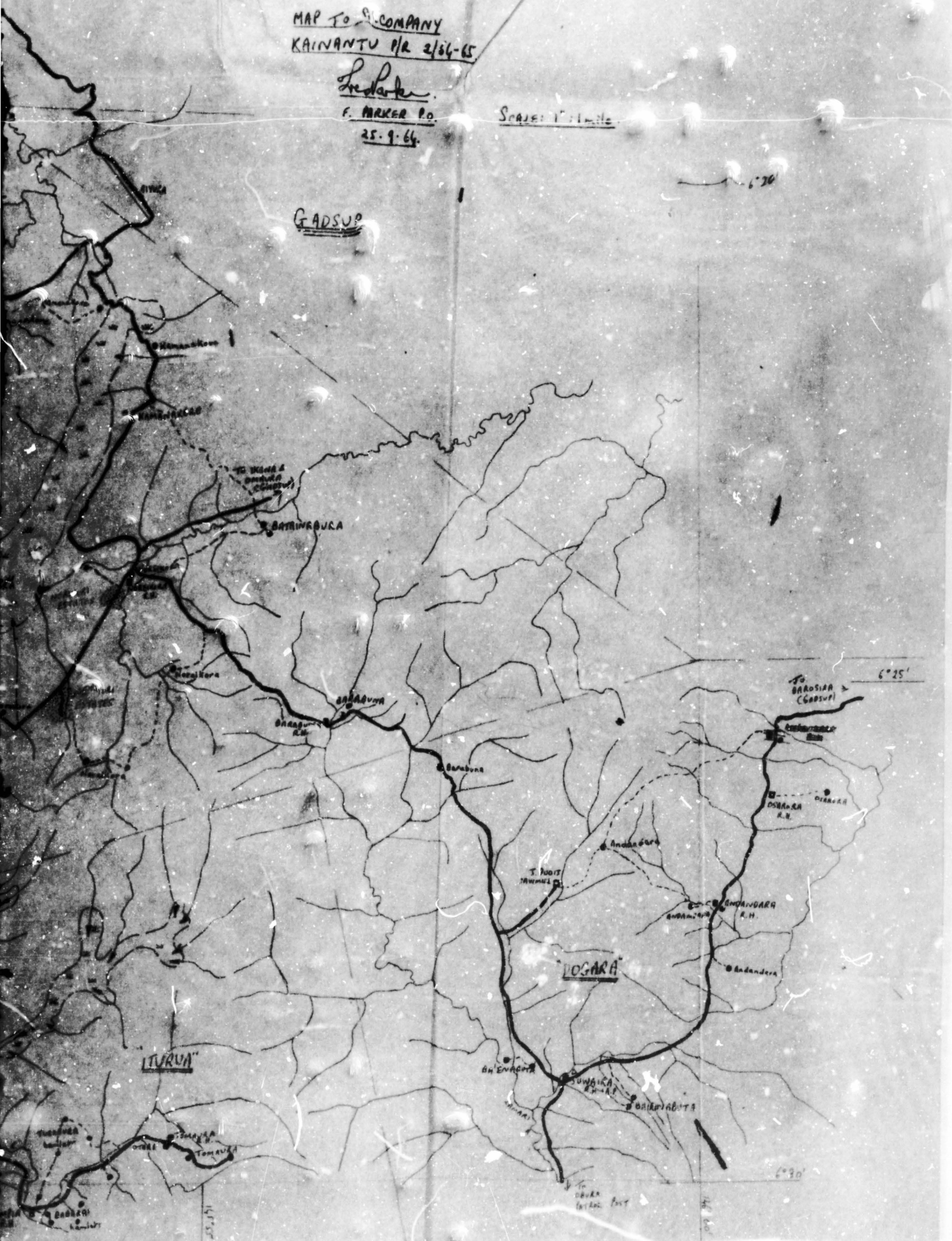
TAIRORA
CENSUS DIVISION.

MAP TO COMPANY
KAINANTU P/R 2/64-65

Le Parker

F. PARKER P.O.
25.9.64.

Scale: 1 inch = 1 mile





TERRITORY OF PAPUA AND NEW GUINEA

PATROL REPORT

District of EASTERN HIGHLANDS Report No. FAI 3 of 64/65

Patrol Conducted by Peter L. Lyons, Patrol Officer

Area Patrolled Gadsup Census Division

Patrol Accompanied by Europeans No

Natives 1 member R.P. & N.G.C.
1 Interpreter

Duration—From 12 / 10 / 19 64 to 27 / 10 / 19 64 Broken.

Number of Days 13

Did Medical Assistant Accompany? No

Last Patrol to Area by—District Services 8 / 19 64

Medical / / 19

Map Reference Patrol Map attached

Objects of Patrol Area Study

Director of Native Affairs,
PORT MORESBY.

Forwarded, please.

 / / 19

District Commissioner

Amount Paid for War Damage Compensation £

Amount Paid from D.N.E. Trust Fund £

Amount paid from P.E.D.P. Trust Fund

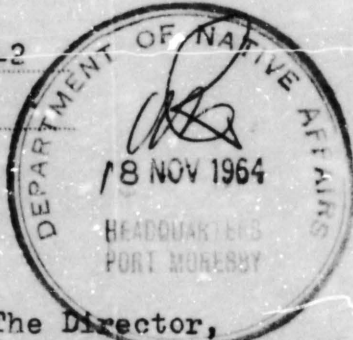
Po

67. 13. 27 (B)

TERRITORY OF PAPUA AND NEW GUINEA



Telegrams
Telephone 67-3-2
Our References
If calling ask for
Mr.



Department of District Administration,
GOROKA,
Eastern Highlands District.

10th November, 1964.

The Director,
Department of District Administration,
KONEDOBU.

Subject: Local Government Survey -
GADSUP Division.

... Please find enclosed Patrol Report No. Kai 3 of 64/65 submitted by Patrol Officer Lyons in connection with an area study of the Gadsup Division, together with comments on the submission by the Assistant District Commissioner, Kainantu.

2. The report and the Assistant District Commissioner's comments indicate that the time is opportune for the implementation of local government to the Gadsup Division and I would therefore recommend that you favourably consider the submission and allow the implementation of local government to proceed.

3. When the Draft Proclamation comes to hand it will be forwarded to you. I understand that this Proclamation is currently being prepared at Kainantu.

4. For your information, please.

... Encl.

cc: ~~A.D.C.
KAINANTU.~~

L.J. Doonan
(L.J. DOOLAN)
1_a/DISTRICT COMMISSIONER.

*Copy on 40-2-13
L.G. Summary (H.D.)*

TERRITORY OF PAPUA AND NEW GUINEA.

Subdistrict Office,
KAINANTU,
Eastern Highlands District,
27th October, 1964.

The Assistant District Officer,
Subdistrict Office,
KAINANTU,
Eastern Highlands District.

PATROL REPORT NO. KAI 3 OF 1964/1965

AREA STUDY - GADSUP CENSUS DIVISION

Patrol Conducted By: Peter L. Lyons, Patrol Officer.
Area Patrolled: Gadsup Census Division.
Duration: 12th October, 1964, to
27th October, 1964.
No. of Days: Thirteen
Accompanied By: 1 member R.P. & N.G.C.
1 Interpreter.
Last Patrol to Area: July/August, 1964 (1964 Tax-
Census Patrol)
Object of Patrol: Area Study of the Census Division.

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PATROL DIARY.

- 12th October, 1964: Departed Kainantu by Landrover for Kassam Pass. Visited most of Kassam Hamlets and held discussions with the people. Slept Kassam.
- 13th October, 1964: From Kassam walked to URONA hamlet of Kassam (1 hour) to hold talks with the people there. Thence to Abonamo (2 hours). Talks held with people. Slept Abonamo.
- 14th October, 1964: Further talks at Abonamo then walked to Mamerain Village for talks with that group. Thence to Puntibasa and Binamarien returning to Puntibasa. Slept Puntibasa.
- 15th October, 1964: Final discussion with Puntibasa then walked to Kambaira via Tombendaka and Korangka, holding discussions with these people en route. Discussions at Kambaira. Slept Kambaira.
- 16th October, 1964: Walked to Arau No.1 Village for talks with the people thence to Arau No.2 and Arau No.3 for further talks. During late afternoon assisted the people working on a school community project.

- 17th October, 1964: At Arau Village all day. Informal talks held with the leading men of the village and several discussions held with the Teacher-in-Charge of Arau School. Inspected the Village Aid Post and then during afternoon inspected Mr. Larner's plantation at Arau. Slept Arau No.1.
- 18th October, 1964: Sunday. Informal discussions held with some men of Arau No.2 Village during afternoon. Inspected a coffee machine which had just been purchased and installed. Late P.M. drove to Kainantu with Mr. A. Schindler of Kerangka Plantation to pick up BSA motor Bike.
- 19th October, 1964: Returned to Arau with motor bike thence to Barosira Village for Census and tax collection in that village. Returned to Arau No.1. Slept Arau.
- 20th October, 1964: Patrol gear carried to Omaura while I visited Sasaura, Onaningka and Apumaka Villages. To Omaura to inspect hospital and school at the S.D.A. Mission station. Talks held late P.M. with the people at Omaura. Slept Omaura.
- 21st October, 1964: From Omaura visited Bioka Village then Ikana and Tombena arriving at Akuna about 3.00 P.M. Talks held with some of the men in the village. Slept Akuna.
- 22nd October, 1964: Talks held with the people of Akuna, Amamonta, Onamuna and Wopepa. Thence to Kainantu with patrol.
- 23rd October - 26th October, 1964: At Kainantu.
- 27th October, 1964: To Aiyura and Asirangka Villages for final talks. Village pulping shed inspected and talks held with Agric. Officer Mr. Loh at Coffee shed in village. Returned to Kainantu midday.

End of Patrol

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A. INTRODUCTION.

(a) The Gadsup Census Division is geographically situated on the divide between the Markham Valley and the Highlands Region. It covers the grassland area of the Arona Valley and extends to the mountainous forest area of the Markham divide.

The actual census boundaries are not laid out according to linguistic barriers but include at least three Tairora speaking groups. The boundaries are, however, geographically suited to the area, surrounding it and separating it from the Agarabi and Tairora Census Divisions and the Markham Valley (Morobe District) by natural barriers of mountain ranges.

The climate subjects the area to varied conditions. A long dry season affects the Arona Valley while at the same time, intermittent rain is registered during the dry season along the Markham Divide, particularly in the Arau and Korangka areas.

The predominant vegetation in the Arona Valley is vast stretches of kunai grass. In the mountain areas from Kassam to Aiyura, thick rain forest covers about eighty percent of the area. In the Korangka area, species of vegetation seen in the Markham appear to grow quite profusely, particularly a giant bamboo which in some instances was observed to stand over seventy to eighty feet high and measure over fifteen inches thick at the base. A sample of this bamboo can be obtained if necessary.

(b) The census division is situated East and South of the Subdistrict Headquarters and is linked with Kainantu by a complex system of roads. The Highlands Highway from Kassam Pass cuts across the Northern end of the area in a direct line to Kainantu. The Arona Loop road makes a circle through the whole census area, linking up with the Highlands Highway again at Kainantu. Off the Arona Loop is another loop road passing through Mamerain, Puntibasa, Tombendaka, Korangka, Kambaira, Arau and Sassura, linking up with the Arona Road again at Omaura. There is no village or hamlet more than four hours walk from any of the above roads. Most are less than one hours walk, the exception being KABOREI, a hamlet of K/WAKA, one of the Kassam Villages. (Kawaka is the native name for Arona No.1 Village)

Two operational airstrips serve the area. The main one is at Kainantu Township (D.C.3 standard) and the other is the light aircraft strip at Aiyura Agricultural Station. Within the Census Division there are two non-operational airstrips, one at Arona Cattle station and the other at Korangka Plantation. Of these two, the Korangka airstrip is the more strategically situated from the point of view of population, but with the improvements being achieved in the field of road work, it is unnecessary to recommend any plan for re-opening these airstrips.

(c) Administration influence in the area is well established and has been so for a comparatively long time. The Gadsup area was the first Highlands region to be contacted and today there are native missionaries from Finschafen living at Kambaira who have been there for almost forty years. During the Japanese occupation, ANGAU officers carried out extensive patrols into the area and effectively brought it under control.

In general, the Gadsup people can be said to be Pro-Administration although in some cases there is evidence of a 'neutral' attitude, being neither for nor against.

There does not appear to have been any predominant movements or 'cults' in the area. Cargo Cults have not been the focus of any great attention in the past. However, there is evidence of very strong beliefs in Cargo Cults. These cults do not take any particular form, but are strictly speaking, a social belief that one day soon the cargo will come, just so soon as it takes to learn the secret. There are no cult leaders and no sects. It is simply an accepted fact that there is some secret to be learnt and when this is done the people will want for nothing; everything will come to them.

During the Japanese occupation the Kassam group of villages were reportedly assisting the Japanese troops with food and shelter. The people there were also alleged to have given intelligence information to the enemy. (cf. Kainantu Monthly Intelligence Report, July, 1943, by Lieut. A.C. Ewing). Later reports substantiated this, but over the past ten years various officers patrolling the Gadsup have reported an increasing tendency by the Kassam people to become pro-Administration.

There does not appear to have been any definite moves or thought in the Gadsup towards general development. It is unlikely that developmental 'factions' will arise and so I feel that marked differences of opinion within the group will not exist. The Gadsup is a tightly knit group with strong feelings of 'belonging'. Later I will outline the attitude of belonging to the Gadsup which appears to be more or less general throughout.

B. POPULATION DISTRIBUTION AND TRENDS.

(a) The latest Village Population Registers are attached. These were recorded during the Gadsup Tax-Census Patrol in July and August, 1964. (Patrol Report No. KAI 1 of 64/65)

(b) As stated above, most of the area is linked by road with Kainantu. Binamarien Village is reached from Puntibasa by a good walking track that could be developed into a reasonable jeep track with very little difficulty. The attached patrol map shows the extent and location of the road system.

(c) The outward flow of labour is fairly stable. The Highland Labour System takes a number of men each year, but these numbers are not excessive.

C. SOCIAL GROUPINGS.

(a) Throughout the area, the villages are more or less aligned into several groups, each following set patterns of social behaviour. Recognised village groupings are....

- i. The Kassam group
- ii. Abonamo and Mamerain
- iii. Puntibasa and Tombendaka
- iv. Binamarien
- v. Kambaira and Korangka
- vi. Arau No. I, Arau No. II, Arau No. III and Barosira
- vii. Sasaura and Onaningka
- viii. Bioka and Apumaka (Kundana)
- ix. Omaura and Sairora
- x. Ikana and Tombena
- xi. Akuna and Amamonta
- xii. Wopepa and Onamuna
- xiii. Aiyura and Asirangka
- xiv. Wompul and Omisuan - these two villages have already been included in the Markham Council at Kaiapit.

(b) Within the Gadsup, the functional social unit is generally the simple family. However, this is often somewhat extended to include not only family extensions, but also non-blood relationships on the clan basis. Within the physical structure of the villages and hamlets, housing units are generally grouped by clans and lineages.

In the sphere of subsistence farming, the operational unit is confined strictly to the simple family. This does not appear to apply to the case of economic farming. A family man who plants a cash crop on his clan land may be assisted by other clan members or even members of other clans. (this is outlined further in Sec. E (c)).

(c) The language of the Gadsup Census Division is fairly regular throughout although exceptions exist. The language name is not Gadsup but, according to several sources, it is properly named AIYURA. The name Gadsup appears to have been concocted by references in the earlier days in Administration to a people inland from Gusap in the Markham Valley. These people were known as Kasup and the advent of the Administration in the area has changed the name to Gadsup. The people refer to themselves as Kasup but still call the language Aiyura.

The village of Binamarien has its own language, although most of the people also speak the Gadsup language. This language is unknown, apparently, elsewhere. The Binamarien people also speak one of the Markham languages, possibly from the Onga area south of Kaiapit, indicating an earlier migration possibly from that area.

The Arau people and the villages of Barosira and Sairora speak the Tairora language as their mother tongue. The Araus and the Sairoras appear to have an understanding of the main Gadsup language.

At Kassam, the language pattern appears to have a link with the Kainantu language of the Agarabi area and most of the older people at Kassam speak the Agarabi language fluently. The language at Kassam would appear to be an archaic form of the main language, possibly an

earlier dialect that has grown into disuse in the rest of the area. However, a qualified linguist would be more able to observe this than myself.

The Aiyura group of villages has an understanding at least of the Tairora and Agarabi languages, mainly because of its central location to these areas.

(d) Within the Census Division the various social groups have a considerable amount of contact and cohesion. An indication of this is the fact that any person from Puntibasa or even Kassam, when returning home from say Kainantu, will not walk directly through the Agarabi area but will rather walk the long way through Aiyura and Akuna. When I asked several people why this was so, they stated that they could not walk through the Agarabi because the Kainantu people would not let them. This is probably not true in all cases, but it does show some cohesion does exist within the Gadsup area.

Economically on the subsistence level there is not much liason between the social groups. Within the social groups themselves, however, there is a tightly woven system of aid and assistance in the form of supply of garden foods when there is a shortage in some cases.

On a more advanced economic level there is more cohesion. The traditional trade routes from the Markham Valley pass through Wompul, Omisuan, Kassam and Binamarien; these routes are used by most of the people for the purchase of coconuts, betel nut and other produce not available in the highlands. A person using these trade routes will often be assisted by other groups when he requires food and accomodation. Usually this is repaid in kind at a later date.

(e) Cohesion with other areas on a census division scale is not exactly on a positive level. It is difficult to define but the general attitude is neutral. For example, during the patrol I asked the people what they thought of the development in the Agarabi area. Most replied that it did not concern them and so they had no thoughts about it. They would rather think about their own development. A few of the leading men expressed the desire to see more interest by the Administration in the development in the Gadsup.

At Abonamo there has been much notice taken of the increased activity by the Department of Agriculture and it was heartening to hear such comments as ...

"If this keeps up we will certainly go ahead and will be able to do better than before",

and

"The new Agricultural Officer is taking a lot of interest in us. He appears to like helping us and this makes us want to help ourselves."

There was a tremendous amount of latent enthusiasm for 'getting ahead' and in this respect I would say that there is a definite desire to 'compete' with the Agarabi and other areas. The people of the Gadsup have a lot of potential to develop economically and politically and I think that too often in the past any of this enthusiasm has been dampened by lack of interest on the part of the Administration.

At Kassam this fact was most noticeable. This group consists of about a dozen different hamlets, the ~~furthest~~ most distant from the main road being KABOREI, about four hours walk. I made a point of visiting this hamlet and as many of the others as possible. Because of the scattered nature of the Kassam hamlets they are conscious of their comparative isolation and the people tend to be somewhat overawed by their more sophisticated neighbours in the remainder of the Gadsup. They are greatly affected by what the Aiyura people say and by what they hear from the Markham Valley people with whom they have a lot of contact. They stated in effect that whatever happens in the future they will follow the rest of the Gadsup, particularly the Aiyura group.

Whether it is through ignorance or something else I do not know, but the Kassam people seem to be unaware that they are held in high regard by the rest of the Gadsup.

The Kassam people together with the Binamariens, the Korangkas and the Araus appear to have much knowledge of the work being done by the Markham Council at Kaiapit. However, they do not appear to know much of what is being done by the Agarabi Council. For example these village groups knew that the villages of Wompul and Omisuan were included in the Markham Council early in August this year and had been joined with the Onga group which was included at the same time. At Korangka I was told by one man that the A.D.O. at Kaiapit had received a letter from Port Moresby telling him to put Wompul and Omisuan into the council. (By this I presume that he had heard of the arrival of the amended proclamation for the Markham Council.)

D. LEADERSHIP.

There are several men in the Gadsup area who can be said to be traditional leaders in their own right. The first and foremost of these is WAIOKA, the Luluai of Kassam (Arona 1). Not only is he a father-figure in the eyes of the people, but he is also renowned for his ability as a psychologist and his powers to cure mental diseases.

At Omaura, Luluai Nanapei is also a traditional leader. Not only has he the power of tradition to back him up, but he has also his own personal character and vivid personality which is respected by all. He is progressive in his attitude towards development, has been awarded the Loyal Service Medal and is now a member of the Kainantu Town Advisory Council.

At Abonamo, the Tul Tul Yi'Ya is one of the modern emerging leaders. Since his appointment as Tul Tul, he has become a very influential man and has gained a lot of respect for himself both in his village and in other areas.

A possible influential leader at Mamerain is Da'na, a fairly young man, who has over the past few months, shown himself to be a good organiser, particularly in community works. He was instrumental in the shifting of most of Mamerain Village to a new site, the draining of areas of stagnant water, and the rebuilding of the access road from Arona.

Tesa'o o^o Puntibasa is recognised as the leading man of the Puntibasa group. He is the traditional 'father' of the people and he carries a lot of sway with the people in

traditional matters. U'ia, IEPAWAI and APO are three very influential men at Puntibasa. They appear to be recognised as the main organisers of any work being done in both the modern and the traditional sense.

A young man at Kambaira who has the potential to become a leader in the community is Wewesong. He is not Gadsup by birth, although he was born at Kambaira. His father is a Lutheran Missionary from Finschafen who has been in the area for almost forty years. However, because of his father's influence in the village I do not think that Wewesong would be a 'popular' leader. He certainly has influence, but it is not the influence that would be desirable in a politically emerging community.

Finally there is Sio from Kassam. He is not a traditional leader and in fact is not fully conversant with his people's customs. When he was quite young he was taken from the village to work at Kainantu and Goroka as a domestic servant. He stayed away for about fifteen years and then returned to be made Tul Tul. He was instrumental in introducing Pidgin English into the group and because of his contact with the Europeans he is recognised a chief liason worker between the people and the Administration. Several times he has worked as interpreter for patrols in the Gadsup and during the war when he was working in Kainantu he was able to give information regarding positions of hamlets where Japanese troops were supposedly positioned.

Generally, the attitude towards leadership is still inclined towards the older men, although there are signs that with increased education the young men are pressing for a change. The young men appear stifled by the attitudes of the older men and show signs of wanting to break with the traditions of their fathers. Many of the young men have travelled widely (H.L.S. volunteers etc.) and so have a wider view about life than their fathers. However, to break with tradition is not easily done and the general effect is that of young men waiting for something to be done and waiting for something to happen to change the tradition for them.

E. LAND TENURE AND USE.

- (a) The predominant feature of this area is that it is strictly patrilineal. Land rights pass through the clan or lineage from father to son. No individual actually owns land or can claim full title to any land. An individual may, however, have full usufructory rights over an area of clan land.
- (b) Individual leases over land do not exist except in the cases of European planters or missionaries.
- (c) Cash cropping (mainly coffee) has been widespread for a number of years. Plantings are generally done on an individual basis on clan owned land. There are no instances of plantings on individually owned land. (However, the European planters could be said to have planted on their own leases.)

F. LITERACY.

(a) Schools.

Administration

Korangka Primary T
 Arau Primary T
 Akuna Primary T
 Aiyura Primary T
 Aiyura Primary A.

Mission

Tombendaka (Lutheran)
 Omaura (S.D.A.)
 Ukarumpa (for children of
 S.I.L. personnel)
 Binamarien (Lutheran)

i. Korangka School.

Pre-School only. Mrs. A. Schindler teaches at this school full time. There are 34 children, 24 boys and 10 girls.

ii. Arau School.

Prep. school only. There are 30 students, 24 boys and 6 girls. This school has been in operation for one year.

iii. Akuna School

Prep and Standard 1. There are 72 students, 36 in the Prep class and 36 in the Standard 1 class. There are 46 boys and 26 girls at the school.

iv. Aiyura Schools.

The primary T school has approximately 100 students. The Primary A school caters for European children from Kainantu, Aiyura and Ukarumpa.

v. Tombendaka School.

This school was opened on 17th October, 1964 and at present no details are available. It is operated for the village of Tombendaka by the Lutheran Mission.

vi. Omaura School.

This school has 80 students, 70 boys and 10 girls. Standards 1 to 3 are taught, based on the Territory syllabus.

vii. Ukarumpa School.

Operated by the Summer Institute of Linguistics for children of its members. All studies are on a correspondence basis.

viii. Binamarien School.

About 20 children attend this school, although it is not formal. The Lutheran Mission has a teacher there and it merely attempts to provide some schooling where otherwise there would be none.

(b) Adult literacy in the area is very limited. From general discussions I ascertained that there are about 60 adults who are literate to any extent. Most of these are literate only in pidgin English and to some extent in the vernacular. At Binamarien Village, Mr. D. Oatridge of S.I.L. is operating a class in literacy for the adults. He reports that so far he has had good results, although he is only instructing the people in the vernacular. He does not attempt to teach English as he is trying to learn the Binamarien language.

(c) There are no persons in the area who have received a higher education than Standard 5 of the Territory Syllabus.

(d) There are three students from Omaura village who at currently at school in Goroka studying for standards 4 and 5.

(e) As far as could be ascertained, the only use for newspapers in the area is for smoking. Pidgin English newspapers are not available, but if these could be made available I feel sure that they would be read widely by those able to read and would probably provide an incentive for others to become literate. Luluai Nanapei of Omaura stated that if a council is established in the area the first thing he wants done is the production of a news sheet with local news items in it.

During the patrol I carried a portable radio with me and every evening tuned in to the Pidgin English News at 8.00 p.m. Usually a good crowd gathered to hear the news but I feel that absorption of the news items was sketchy. At a few villages I tried to run a quiz on the news that had just been heard but very few had understood what had been announced. Most people had little idea of references to such places as Lae, Port Moresby, Rabaul. I even found one old man who did not know of a place called Goroka. He had heard of Kainantu, but was not sure exactly where it was. Those who got most out of listening to the news were an ex-policeman, an ex-medical orderly and several men who had worked on the coast several times.

G. STANDARD OF LIVING.

(a) The standard of living in the area is fairly good. The round house is the main architectural design and is usually solidly built. Sanitation in most cases leaves much to be desired, but since my last patrol in July-August this year, most villages had improved considerably. The most improved was Mamerain Village.

Trade store items such as shirts, trousers, blouses, lap laps are widely used. Only the older people prefer to wear the traditional dress. The steel axe and knife is in general use.

(b) The staple diet throughout the area is sweet potato and taro. Items such as bananas are used to supplement the diet. Canned foods are treated as a luxury in most villages but they are readily available from the numerous trade stores. With the increasing growth of the economy, the canned foods will probably play a greater part in the diet of the people.

(c) Community centres and organisations do not exist. There is no organised sports except those organised at the various schools. There has been no initiative to devise a sport characteristic of the area. There were several children at Tombendaka observed playing a version of golf using bent sticks and round stones. When asked about it they said that they had seen it being played at Kainantu and so decided to play it in the village. The adults of the village, however, looked on the game of the children as being somewhat ridiculous.

H. MISSIONS.

(a) Missions operating in the area are Lutheran, Seventh Day Adventist and the Swiss Evangelical Brotherhood. The strongest mission influence is felt at Omaura where the Seventh Day Adventist Mission has a school and a hospital. Apart from Omaura, Ikana, Sasaura and Tombena, the remainder of the villages (except most of Kassem which does not appear to profess any religion) profess to belong to the Lutheran Mission. The main Lutheran stronghold is at Kambaira where two Pinschafen men have been running the religious and social life of the people for almost forty years. They claim to have entered the area through Wompul from Suia (now Kaiapit). The Swiss Mission runs a school on the Gadsup-Agarabi border and is situated on the Kassam-Kainantu section of the Highlands Highway. Only a few children from Kassam attend this school, the remainder being drawn from Agarabi villages.

There is no apparent tension existing between villages of different denominational status.

(b) The Lutheran Mission, although being widespread, is not particularly effective in that it has not attempted to stamp out any religious traditions that would be anti-religious from the point of view of a Christian religion. There is a new Lutheran school at Tombendaka, but it is too new for its effect to be gauged. The two Lutheran Missionaries at Kambaira are paid a nominal sum of £7 per annum but other than this they are left to their own devices. There are no other employees of the mission in the area except local village men nominated as prayer leaders.

The Seventh Day Adventist Mission has its establishment at Omaura and is under the charge of a European Minister. The Omaura Mission is mainly educational and medical and employs people specialising in these categories. These employees are mainly from other areas.

(c) The general attitude of the people towards the missions is at best half-hearted. From my observations I feel that the people do not appear to be really interested. They still regard sorcery as their main 'religious' way of life and they do not appear to be convinced that Christianity will change them in any way. Sorcery is rife throughout the area and the people place greater emphasis on their fear of the sorcerer rather than on acceptance of a foreign white-man dominated religion. Under-currents of cargo cult may be a reason for half-hearted acceptance of the missions. Possibly the Seventh Day Adventist Mission has had more success at Omaura. On the surface anyway, the people appear to accept the more solid principles of the mission teachings.

I. NON-INDIGENES.

(a) Non-indigenous persons in the area are situated at the following places.

- i. Aiyura H.A.E.S.
- ii. Summer Institute of Linguistics, Ukaruaga.
- iii. Kawaita Coffee estate (Mr. D. Kent-Biggs)
- iv. Arona Cattle Station (Mr. L. O. Wade)
- v. Arau Plantation (Mr. W. Larner)
- vi. Korangka Plantation (Mr. A. Schindler)
- vii. Costa Rica Estate (Mr. P. Zuccolo)
- viii. Barosira Plantation (Mr. B. Wickham)

(b) Very few local men are employed at the above establishments. Apart from Aiyura H.A.E.S., the commercial establishments employ a total of forty eight ~~local~~ local men. (i.e. men registered for census in the Gadsup). In the coffee flush seasons this figure rises considerably when local men are employed for a short time on a casual basis, the numbers being determined by the amount of picking to be done. Even so, several employers told me that they preferred not to employ local men at any time if men from other areas could be recruited.

(c) Native grown coffee is absorbed by the following.

- i. Arau Plantation
- ii. Korangka Plantation
- iii. Kawaita Coffee Estate
- iv. Barosira Plantation
- v. Kainantu Trading Co.
- vi. Buntings, Ltd.
- vii. Mr. M. Casey, Tuta Plantation.

Kainantu Trading Co. and A.H. Buntings, Ltd. absorb about sixty percent of the native coffee between them.

J. COMMUNICATIONS.

(a) Roads: As described previously, there is a complex system of roads in the area linking the Census Division with Kainantu. There are outlets to the Tairora Consus Division through Barosira and Aiyura.

The Highlands Highway passes through the area and most of the population can be reached from this road by feeder roads such as the Arona Loop and the Korangka-Arau Loop.

In dry weather all existing roads can be used by conventional drive vehicles, but in the wet season, only four wheel drive vehicles can be used on much of the secondary roads. In parts, the Korangka road is impassable at times even to four wheel drive.

(b) Sea: The only outlet to shipping is via the Highlands Highway to Lae, about 120 miles distant.

(c) Air: A light aircraft strip is in operation at Aiyura and a D.C.3 standard strip can be reached at Kainantu. From Aiyura, S.I.L. runs several trips to Lae each week and at Kainantu, regular charters arrive from Lae and Goroka each week. A weekly passenger service from Lae to Goroka stops over at Kainantu.

Two light aircraft strips were in operation at Arona Cattle Station and Korangka Plantation, but these are now no longer in use. The Arona strip has been ploughed up and the Korangka strip is overgrown for most of its length.

K. TECHNICAL AND CLERICAL SKILLS.

Only one instance of a partially qualified carpenter was found in the area. This man is from Omaura but does not appear to have much desire to carry on with the trade. Several people stated that they knew of men absent on the coast who were good carpenters and several claimed that because of their education (at the most Standard 15) they would be good clerks. However the lack of any real skills in the area is obvious, but could be increased with improving education.

L. THE STAGE OF POLITICAL DEVELOPMENT.

For several years, various reports on the Gadsup area have stated that there is a lack of political awareness among the people. In principle this is substantially correct, but on the other hand there is definitely a desire to achieve this state of 'being aware' of political change. It seemed to me that if only the people could be given the necessary initial lift they would go ahead, politically at least, with tremendous speed. There is a strong feeling throughout that the Gadsup is being left behind and the desire to avoid this is very obvious.

The feeling of 'belonging' to the Gadsup is present in every village. Even among the Tairora speaking villages, (Arau, Barosira and Sairora) there is a sense of unity with the rest of the Gadsup. Many times I was approached and told that this sense of unity existed, and it was interesting to note that in almost every village the people looked towards Aiyura Village for leadership. For example I was told in every village that in regard to Local Government the people wanted to have it, but would wait for Aiyura to give the word when to accept it. The notable exception to this attitude of 'following' Aiyura was Omaura Village. There, under the leadership of Nanapei (see Leadership) the people approached me and demanded Local Government. Nanapei himself said that Local Government was wanted and no notice should be taken of any person in the Gadsup who said that he didn't want it; the Administration should set up a council immediately. I pointed out that I was only doing a survey of the Gadsup to try and find out what the potential of the area was like, but Nanapei was most insistent that something be done about the setting up of a Council in the Gadsup.

Nanapei is a very active and astute man. He has been right throughout the Gadsup several times talking to the people trying to get them to become interested in Local Government. In this he has succeeded to some extent and at the same time has established himself as a future leader in any council. Nanapei has little idea of the theoretical side of the establishment of local government, but he is full of ideas about what a council could do for the Gadsup. If he can have his ideas carefully channelled in the future he will undoubtedly be a valuable leader.

The time has definitely arrived for the changeover from the Village Official system. In too many villages the Luluais and Tuŋ Tuls have lost track of their authority. The young men are discontented with the old order of authority and want something in which they themselves will be able to use their initiative. Under the Village Official system they were just given orders to work on the roads, build houses, dig latrines and so on. In short, the young men have 'had it'. They want to help in the growth of their political economic and social life, but they don't want to be forced into it by any single Administration appointed man. This being so, I feel that carefully planned works programmes will appeal to the younger men if they can be allowed to give their opinions as to how something should be done. These young men are better educated than their elders. They have travelled wider, seen other areas and what other people have been able to achieve. They thus have a greater capacity to organise by comparison, rather than merely work according to tradition.

One stumbling block which could be overcome by the establishment of a council in the Gadsup is the almost despotic power of the Finschafen missionaries at Kambaira and Akuna. These men have become too involved in the politics of the people and the result is that now the people confuse religion with political administration. The village officials at Kambaira and Akuna have no authority over the people in their villages. The real authority lies in the missionaries who appear to have more than a normal religious hold over the people. If a council is set up, the normal processes of government will improve the situation.

M. THE ECONOMY OF THE AREA.

(a) Economic Tree Count. (Coffee)

<u>Village Name</u>	<u>Number of trees.</u>
Kassam	4,577
Abonamo	3,590
Mamerain	10,415
Puntibasa	10,398
Binamarien	2,215
Tombendaka	7,184
Korangka	1,895
Kambaira	4,173
Arau No.1	6,527
Arau No.2	2,444
Sasaura	12,370
Onaningka	5,219
Bioka Kundana	4,970
Apumaka	
Omaura	11,208
Saiora	13,466
Ikana	10,029
Tombena	4,290
Akuna	12,323
Onamuna	12,253
Barosira	3,761
Aiyura & Asirangka	24,074
Total:	167,381

(b) Total Actual Production

<u>Production (tons)</u>	<u>Value (£)</u>
55	£12320

(c) Total Potential Production

Based on total present trees when full bearing.

<u>Production (tons)</u>	<u>Value (£)</u>
80	£17920

(d) Market gardening does not exist in the area, although the potential for this cash economy method is fairly extensive. An agricultural survey to establish the potential for various market crops could be carried out. From my own observations it appeared that crops such as English potatoes, beans, peas, turnips, lettuce and cabbage grow exceedingly well. Carrots do not grow well in most of the places where they were seen. Subsistence crops such as

sweet potato and taro grow well and if cultivation was carefully planned in advance, excess foods could be grown quite easily for market sale.

(e) The average cash wage for employed labourers (i.e. Gadsup men employed in the area) is £2 per week. This amount includes both cash in hand and value of rations issued. From other sources, mainly the sale of coffee, the income for the area as a whole is approximately £12000 per annum.

(f) The only co-operative effort in the area is the Aiyura Progress Society which handles coffee production for the Aiyura area. It has had limited success so far and the people seem to regard it as an essential part of their economic future. Paid up share capital for the society stands at £1200. There are 196 members sharing in the profits of the society.

(g) Although there are several native owned trade stores in the area, none could be said to be 'outstanding successes'. Mr. R.A. Meilliar of Kainantu Trading Co. has extensive trading interests in the area and several European owned trade stores have proved too much competition for the small business man. Most of the native owned stores stock only limited supplies of items such as soap, salt, sugar, rice tobacco and a few lengths of 'lap-lap' material.

(h) The tax rate for the area is at present set at £1-0-0 per man (adult) per annum. During the last tax patrol of the area, no difficulty was encountered in the collection of this amount.

(i) The average cash wage per capita per annum in the Gadsup is £1-10-0. This amount is based on the total population and does not take into account the earnings of Gadsup men absent from the area. (e.g. Highland Labour Scheme employees).

(j) Marketing facilities for the Gadsup area would be comparatively good compared with some areas. The road network reaches most of the population and at present the various coffee buyers listed above have had no difficulty in reaching the area and all the producers. The only village which experiences some difficulty is Binamarien which has to carry its coffee across to Puntibasa, a distance of about three miles.

N. POSSIBILITIES OF EXPANDING THE ECONOMY.

(a) The area of land available for further cash crop plantings is still fairly extensive in most villages. In the Arona Valley (much of which is presently under dispute) there is almost 20,000 acres of unused land which could be developed for economic plantings such as coffee, tea, timber. Most of the Arona Valley is treeless.

(b) There is potential for market gardening as outlined above in M (d).

(c) As noted above, employers are not using local labour to the fullest extent. Wage earnings could be increased by limiting the number of foreign labourers so that local men

would have more chance of getting work. There is ample man power available in the villages for up to a further ten percent of the population (i.e. adult males between 18 and 45 years) to become strictly wage earners.

(d) The introduction of tea as a cash crop for the area would be feasible. There is land available for this crop and although no soil tests have been taken, it appears that the area is well suited to the growing of tea.

Hardwood timbers are in existence along the Markham Divide, especially in the Binamarien area. The introduction of a timber industry for the local people would be a boon for the area. However, in this, the main problem would be marketing. If possible, I would suggest that a Forestry Officer be requested to inspect the timber in the Binamarien area to find out if it would be suitable for marketing on any scale.

(e) The attitude of the people towards the idea of hard work is surprisingly good. If an incentive can be given to show that the hard work will result in some reward other than aesthetic satisfaction, the people show signs of being willing to work hard. Although at the subsistence level, the men are not required to work more than five or six hours per week, they do a considerable amount of work on their cash earnings. The women still do far more hard manual labour than the men, but the changes in the traditional structure of the community involved in cash cropping have made the men realise that they have to do more work than before.

0. THE ATTITUDE TOWARDS LOCAL GOVERNMENT.

I have already outlined to some extent the attitude of people towards Local Government. The most apparent attitude put forward in almost every village was that Local Government for the Gadsup was desirable. However, in almost every case there appeared to be a dependence on the village of Aiyura. This village is apparently the leading village to which all the others look for guidance.

One man at Tombendaka described this in some detail. He used his bent arm as an example. The fist (or head) was Aiyura and the shoulder was Kassam. In between were the rest of the villages. Thus, whatever the fist decided to do, the rest of the arm had to work in conjunction so that the work of the fist could be effectively carried through to its completion. This man said that if a bone in the arm was broken, or some sickness had affected some part of the arm, the arm's movement and working capacity would be retarded. If the fist did not want to do any work, the rest of the arm would be useless. And so, in the case of the Gadsup, the people stated that they did want to see a movement towards the introduction of Local Government, but they would wait until the whole Gadsup was set in motion by Aiyura Village. This description was, in my opinion, extremely perceptive and deserving of attention.

Accordingly, when I visited Aiyura Village, I paid particular attention to what was said by the people about Local Government. To this group of people, the idea of Local Government is not new. They have been approached several times in the past by various officers from Kainantu and it seems that each time they have expressed their opinion that Local Government was not desirable because of their fear of heavy taxation, especially in regard to a head tax for women. Aiyura is probably the richest village in the Gadsup area, but the men do not agree that there should be taxation for the women. I spoke at some length about what a council could do in relation to the setting of a tax rate for the area and how the council would be able to make its own tax rule in relation to a head tax for women.

At both sections of Aiyura Village (i.e. Aiyura and Asirangka) this problem of taxation was raised and I think that I was able to explain it fairly satisfactorily to them.

At the first meeting of Aiyura Village, I was asked why the Administration was 'asking' the people to have Local Government instead of telling them to have it. The Luluai of the village said to me that he wanted to hear me tell the people that Local Government was going to be started, so I said to the meeting that the Administration was going to set up a council in the Gadsup in the future so the people should decide to have it. As soon as I said this, everyone present seemed to come to some agreement and I was told that this was just what they had been waiting for. Everyone was in agreement that they wanted to have a council and they would do what they could to help in the initial stages of setting up the Gadsup council.

P. CONCLUSION.

Throughout the patrol it appeared that the people of the Gadsup were at the stage of being ready for some kind of change in the administration of their area. The young men are the future leaders of the area and it is my opinion that their lead should be the one that is followed. Mostly they are dissatisfied with the old traditions and with the old men who rule by tradition. A local government council is needed in the Gadsup and the people are ready for it. Any difficulties in setting up a council will be mainly administrative and there should be no opposition from the people. I feel that in the near future, a series of talks should be held with the leading men of the area. In fact, this course of action was suggested to me several times during the patrol. A proposal was put up that all the leading men have a meeting to discuss the future of the area. I would recommend that this be encouraged if possible so that some definite ideas of the Gadsup as a whole can be formulated.

Peter L. Lyons
Peter L. Lyons,
Patrol Officer.



TERRITORY OF PAPUA AND NEW GUINEA

PATROL REPORT

District of.....Eastern Highlands..... Report No. Kainantu No. 4 of 1964/1965

Patrol Conducted by.....SIMON ORERE, LOCAL GOVERNMENT ASSISTANT.....

Area Patrolled.....Agarabi Census Division.....

Patrol Accompanied by Europeans.....Nil.....

Natives.....D.D.A. Interpreter UWAI/YAROI, President ONO/AIA
And 4 Councillors.

Duration—From.....8/ 9/ 64 to 11/ 9/ 64.....
13/ 11/ 1964 to 20/ 11/ 1964.....

24/ 11/ 64 to 25/ 11/ 64.

Number of Days.....14 days.....

Did Medical Assistant Accompany?.....No.....

Last Patrol to Area by—District Services...../...../19.....

Medical/...../19.....

Map Reference.....

Objects of Patrol.....Educational Propaganda on Local Government.....

Director of Native Affairs,
PORT MORESBY.

Forwarded, please.

/ / 19

.....
District Commissioner

Amount Paid for War Damage Compensation £.....

Amount Paid from D.N.E. Trust Fund £.....

Amount paid from P.E.D.P. Trust Fund

10

127 12 127

TERRITORY OF PAPUA AND NEW GUINEA

12

67-13-47

April 22nd, 1965.

The District Commissioner,
Eastern Highlands District,
GOROKA.

PATROL REPORT No. 4/64-65 - KAINANTU

Your memorandum 67-3-2 of January 28th, 1965
refers.

2. The above report reveals a disturbing situation.
Please advise if the follow-up patrol mentioned in paragraph
3 of your memorandum has commenced yet.

3. When Mr. Dwyer, Senior Local Government Officer,
settles in at Goroka, I would like you to arrange for him to
investigate and report on the local government situation in
the Agaribi Council area.

4. Mr. Orere has submitted an interesting and
informative report.

TGH

(T.G. ATCHISON)
A/Director

10

67.13.47
40.1.B



TERRITORY OF PAPUA AND NEW GUINEA

11

Telegrams DISCOM
Telephone
Our Reference 67-3-2
If calling ask for
Mr.....

Department of District Administration,
GOROKA,
Eastern Highlands District.

28th January, 1965.



The Director,
Department of District Administration,
KONEDOBU.

PATROL REPORT NO. 4/64-65 - KAINANTU

The above report compiled by Mr. Simon Orere, Local Government Assistant, together with copy of comments by the A.D.C., Kainantu, is forwarded for your information, please.

2. As the report deals solely with Local Government matters an extra copy is enclosed for the information of the Commissioner, Local Government.
3. The position as set out by Mr. Orere is not a very bright one and the A.P.C., Kainantu, will be instructed to mount a follow-up patrol by an Overseas officer immediately.
4. The area was last patrolled by Cadet Patrol Officers - Patrol Report Nos. 14 and 18/63-64 - Kainantu refer.

L. J. Doolan
(L. J. DOOLAN)
a/DISTRICT COMMISSIONER

(10)

Department of District Administration,
Sub District Office,
KAINANTU.....E.H.D.
19th January, 1965.

lon

67-2-9

The District Commissioner,
Department of District Administration,
GOROKA.....E.H.D.

PATROL REPORT - KAINANTU No.4 1964/65.

Attached please find report of the above Patrol submitted by Mr. SIMON-ORERE (Local Government Assistant) and covering letter from Mr. SMITH.

I can find no references in this office as to whether Mr. ORERE is to submit Patrol Reports or not.

However as Mr. ORERE has compiled the report it is felt that it should be processed as a patrol report at least to District level. Presumably these officers will be required to submit reports in the future and the experience in compiling this report will be of advantage to Mr. ORERE.

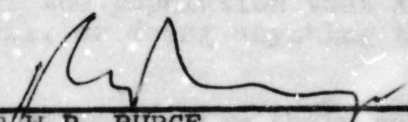
If it is not intended to forward this report to Headquarters could you please advise so that the sequence of patrol numbers may be altered.

Mr. ORERE has prepared a useful report but once again the poor English expression has detracted somewhat from its value.

64.

Mr. SMITH has adequately covered the matters raised in the report.

For your information please.


E.W.P. BURGE
ASSISTANT DISTRICT COMMISSIONER.

fit

ENCL.

(9)

67-1-2
~~67-2-9~~

Department of District Administration,
Sub District Office,
KAINANTU.....E.H.D.
17th January, 1965.

lon

The Assistant District Commissioner,
KAINANTU.....E.H.D.

PATROL REPORT - KAINANTU No 4/1964-65

Please find attached Report of patrol to the AGARABI Council area by Mr. S. ORERE, Local Government Assistant, together with claims for Camping Allowance for Mr. ORERE and Interpreter UWAI-YAROI.

The prime object of Mr. ORERE's Patrol was for him to give explanatory talks on Local Government, taxation, functions of the Council etc. This once again he has done well but he has not reported fully enough on this aspect.

Although the report is informative, it is contradictory. Mr. ORERE states on page 6 at paragraph 12 under the heading "Native Attitudes" that "the general native situation in this area could be classed as good". In his conclusions at para. 17, page 7 he says the opposite. I have fully discussed the report with Mr. ORERE and have the following comments to make.

"NATIVE ATTITUDES"

Paras. 12-15 Mr. ORERE was apparently well received throughout the area and upon this, based his assumption that the "general situation in this area could be classed as good". Having discussed this with him, he obviously wrote this statement without very much understanding of the phrase.

In summarising the contents of paras. 12-15, Mr. ORERE saw only a very small percentage of the population that are interested in supporting the Council, or doing anything to better themselves.

PARAGRAPH 16 Reasons offered by the people for their non co-operative attitude at present.

(a) Poison: As you know there have been several reported incidents of sorcery in the area recently which have been duly investigated. I feel that this strong fear of sorcery, causing animosity between groups can only be combated through education and time.

(b) Land Disputes: The reference to surveys means arbitrary settlement of disputed boundaries. I have received not previous information concerning Council Members having taken it upon themselves to change "marks" made by the Administration officers but will investigate the matter and inform you in due course.

(c) The people told Mr. ORERE that before my taking over supervision of the KAINANTU Councils, Councillors held "courts" in villages and empowered themselves to "try" and punish offenders, who disobeyed their instructions. Since then, the practise having ceased, and the people having realised that Council Members possessed no such authority, respect for the Council has diminished

rapidly. This point, I feel explains much of the present apathy towards the Council.

(e) This, I feel is largely very true. Another point is that ONO, for the past three years or so, has been living in a house built by the Council, at the Council Station and has thus largely divorced himself from the people he represents. It has been plainly evident for some time now that ONO is held in very low regard by his people. His reason for wanting to live at the Council Centre was in order to devote all of his time to Council work. Unfortunately this backfired. It is a pity that this situation exists as ONO is a very astute man, thinks clearly and is very pro-Administration. I strongly feel that the sooner he leaves the Council Station and to live in his own village, the better.

(f) Dry Season: There has been little evidence of "starvation" amongst the AGARABI people during the recent dry spell. However lack of rain and subsequently a general shortage of food has generally aggravated the illustrative in Mr. ORERE's report. The long period of inactivity has been an excellent incubation period for old animosities, and sorcerers practices to be revived. It is fortunate for these people however that the AGARABI is not located in India.

Mr. ORERE has submitted this report in the form of a Patrol Report. As he is not a "Patrolling Officer" of Field Staff, I feel that this report should have been submitted under the relevant Local Government file.

For your information and comments please.



R.L. SMITH
SUPERVISING OFFICER KAINANTU COUNCILS.

64.

e
fit



TERRITORY OF PAPUA AND NEW GUINEA

7

Telegram
Telephone
Our Reference 67-2-9.
If calling ask for
Mr. STC/

Department of District Administration
C/- Sub-District Office,
KAINANTU,
Eastern Highlands District.
30th. November, 1964.

The Supervising Officer,
Kainantu Councils,
KAINANTU,
Eastern Highlands District.

PATROL REPORT - KAINANTU NO. 4 OF 1964/1965.

OFFICER CONDUCTING PATROL: Simor Orere, Local Government Assistant.

AREA PATROLLED: Agarabi Census Division.

PATROL ACCOMPANIED BY : D.D.A. Interpreter UWAI/YAROI (5 days)
President ONO/AIA and 4 Councillors.

DURATION OF PATROL: Tuesday 8th Sept., 1964 to Friday 11th Sept., 1964.
Friday 13th Nov., 1964 to Friday 20th Nov., 1964. -
Tuesday 24th Nov., 1964 to Wednesday 25th Nov., 1964.

NUMBER OF DAYS: 14 Field Days (10 Nights Camped).

OBJECT OF PATROL: Educational Propoganda on Local Government.

-----ooOoo-----

INTRODUCTION.

The main object of the Patrol was to educate the people as much as possible about Local Government. The Subjects explained to the people were such as, what a Local Government Council means, what benefit it does for the people, the relationship of Local Government to the Administration, explanatory talks on Taxation and the work of the Councillors and the part that the people should play to the Council.

2. Before the Patrol started, the Councillors were informed about the Patrol at the Council Meetings; on the 20th August, 1964 and the second time on the 12th November, 1964 when the Patrol was to be started again after almost two months back at the station for the Draft Estimates of AGARABI and KAMANO and the Second Revised Estimates of AGARABI and KAMANO Councils.

3. The Patrol was received very well throughout the area, especially by the Councillors and the Committee men and women.

-----ooOoo-----

PATROL DIARY.TUESDAY 8TH SEPTEMBER, 1964.

Departed at 8.30 am by Land Rover to Tapo Rest House. The people assembled very well. Talks given. Talks on village Health and Hygiene given by Hygiene Inspectors. Late afternoon carried the Patrol gear to Barapa Sawmill, Slept at Barapa Sawmill.

WEDNESDAY 9TH SEPTEMBER, 1964.

7.30 am - Packed patrol gear. Exhausting walk over the mountain at the back of BARAPA village with carriers to AIAMONTINA village. Good gathering at AIAMONTINA. Talks given. Walked to POMASI NO.2 in the afternoon. Slept at POMASI NO.2 Rest House.

THURSDAY 10TH SEPTEMBER, 1964.

Due to shower of rain, talks were given in the village meeting house. Well assembled. Talks given by Hygiene Inspector on general Village Health and Hygiene.

2. pm - Packed patrol gear. Walked back towards AIAMONTINA Village with the carriers. Fair walk over the hills at the back of AIAMONTINA Village to UNANTU village. Walked along the road to BILIMOIA Village. Arrived BILIMOIA Village at 6.30 pm. Slept at BILIMOIA Rest House.

FRIDAY 11TH SEPTEMBER, 1964.

The assembly was fair. 8.30am - Talks given. Inspection of village done by the Hygiene Inspectors. Talks given by the Hygiene Inspectors on general village health and hygiene.

1.30pm - Walked back through UNANTU and PUNANO No.1 villages to PUNANO Primary "T" School. Waited until Tractor picked us at 4.30pm. Came back to the station.

FRIDAY 13TH NOVEMBER, 1964.

8.30 am - Departed Station by Land Rover to PUNANO Rest House with Mr. R.L. SMITH. Unloaded the Patrol gear at PUNANO Rest House.

Mr. R.L. Smith took us in the Land Rover to UNANTU village, while informing Councillor at PUNANO to assemble and wait for us to come back in the afternoon for talks.

Mr. R.L. Smith dropped us at UNANTU Village. People were just about ready. A few minutes after our arrival, people assembled well.

Talks given. 2.00 pm - Walked back to PUNANO Rest House.

No one assembled at PUNANO Rest House for talks.

Slept at PUNANO Rest House.

SATURDAY 14TH NOVEMBER, 1964.

The assembly was from PUNANO No.1, ASUPUIA, TUTA and NAMONGKA Villages. The assembly was very poor. 8.30 am - Given the talks. General village Health and Hygiene talks given by the Hygiene Inspectors.

2.00 pm - Walked through NAMONGKA Villagewith the carriers. Followed the creek through the big forest and had tiresome walk over the mountain through ABINAKENU Village to the main LAE-KAINANTU road walked down to YONGKI Rest House.

Arrived at 4.30 pm. Slept at YONGKI Rest House.

SUNDAY 15TH NOVEMBER, 1964.

Sunday observed at Yongki Rest House.

PATROL DIARY (CONTD.).MONDAY 16TH. NOVEMBER, 1964.

The gathering was from WONGKI, ABINAKENU and IOUNA Villages. The gathering was very poor. Talks given.

Met Mr. P. Lyons, Patrol Officer with Land Rover on Land Survey. Picked us on his way back to the Station, and dropped us at OKENTENU Village.

Got carriers at OKENTENU, walked to ISONTENU Rest House, which took us almost 1½ hours walk.

Slept at ISONTENU Rest House.

TUESDAY 17TH NOVEMBER, 1964.

The ISONTENU and PUNANO NO.2 Villages were in our Itinerary and were informed priority that talks will be given on this day. However due to the fight between the Police and the Isontenu people, the whole Isontenu Village people were at KAINANTU Station for Court Case.

8.30 am - Talks given to PUNANO NO.2 people only at PUNANO NO.2 Village.

Walked back to ISONTENU Village. Slept at ISONTENU Rest House.

WEDNESDAY 18TH NOVEMBER, 1964.

8.30 am - Walked 1½ hours through PUNANO NO.2 village to SOSOINTENU Village.

Due to the fight at DOIENAKENU Village, all the people were at the Station for Court Case.

The assembly was only from SOSOINTENU Village.

10.30 am - Talks given. Talks on general village Health and Hygiene were given by the Hygiene Inspector.

Walked back to ISONTENU Village.

Packed Patrol gear, walked to KEKETUANTU Rest House.

Slept at KEKETUANTU Rest House.

THURSDAY 19TH NOVEMBER, 1964.

8.30 am - Given the talks to KEKETUANTU, OKENTENU and KANINANTU Village people. The assembly was very good. 2.00pm - Packed Patrol gear, walked through KANINANTU Village, while carriers went along the main road to UMINUFINTENU Village.

From KANINANTU Village, walked to IFEIOMPA Village, now known as PUYANANANTU Village. Inspected the village and informed the people the people about the Meeting at UMINUFINTENU Village the next day.

From PUYANANANTU Village, walked to YOMINTAPO Village. Inspected the village, informed the people about the Meeting at UMINUFINTENU Village.

Walked to UMINUFINTENU Rest House. Slept at UMINUFINTENU Rest House.

FRIDAY 20TH. NOVEMBER, 1964.

8.30 am - Given that talks to UMINUFINTENU, YOMINTAPO, AKANANTU and PUYANANANTU Village people at UMINUFINTENU.

The gathering was fair. Almost one third of the adults from each village turned up.

Talk was also given by the Hygiene Inspector. 2.00pm - walked to

PATROL DIARY (CONTD.).

AKANANTU Village. Inspected the Village.

Picked up by Land Rover at 4.30 pm, and came to the Station. Slept at the Station.

TUESDAY 24TH NOVEMBER, 1964.

8.30 am - Left Kainantu by Landrover to Agarabi Council House. Walked 1/2 hour to Kainantu Village. Assembly very poor. Talks given. President ONO. AIA made a speech to the people after my talks.

Walked to Kainoa village. Only a few assembled for the talks. Talks given. Walked back to the Station at 4.30 pm.

WEDNESDAY 25TH NOVEMBER, 1964.

8.30 am - Councillor and Village Committee came to the Office, met and we walked together to ANONA Village.

It was quite a gathering, which I was very happy about it. Talks given straight after my arrival. 1.30 pm - Walked to TUEMPINGKA Village. People all assembled, but not quite good.

Talks given. Walked back to the Station at 4.00pm. As soon as the Patrol gear was packed up and ready, they came forward to carry. But in PUNANO NO. 1 we found it very difficult to get around the carriers. This was mainly because we going to have a long walk from PUNANO to YONGKI over the mountains through big forest.

END OF PATROL.

VILLAGES.

8. Almost every Village visited by the Patrol were found to be in sanitary condition.

The houses too were seen to be in bad condition. All rotten, and not a notion taken as yet for repairs.

REST HOUSES.

9. The Rest Houses are in good condition, but are always neglected to look after until they hear that there will be a patrol visiting their villages.

There are 7 Rest Houses in the Agarabi Census Division. And they are: TAPU, ARGENTINA, POMANI NO.1, POMANI NO.2, WILIMBIA, PUNANO NO.1 and YONGKI.

All the Villages seem to have village Meeting Houses, and they are in good condition. They are used as Rest Houses by the Patrols.

HEALTH AND SANITATION.

10. The health in the area is generally sound. There are three permanent Aid Posts created out of Council's expense, and are well looked after. Especially the one at ARGENTINA and POMANI. But the two others, one at TAPU and the other at WILIMBIA are not well looked after. The fourth one at YONGKI, which is of temporary materials, but will be of permanent materials say in 1966.

11. These four Aid Posts seem to serve the whole Census Division very well, and it should be brought in mind that the Medical Officer's view these four Aid Posts should not be taken away as it usually happens from time to time, because if

OBSERVATIONS AND COMMENTS.RECEPTION OF THE PATROL.

4. The Patrol was received very well throughout the whole census Division. However the Councillors and Village Committee men were not ready at the Rest Houses to greet the patrol. They were out gardening or sitting in their houses, and when the Patrol arrived at the Rest Houses, almost 15 minutes later they arrived to greet the patrol.

5. In most villages, food was brought without asked for. Due to the very long dry season, the food was not in big quantity and ofcourse the food stuff was mainly of corns and green vegetables, which are now in production.

6. In most villages, people are starving very badly, as I was told at every place I visited. And now they are living out of Rice which they could afford to buy from the nearby stores.

CARRIERS.

7. No difficulty was encountered in obtaining carriers. As soon as the Patrol gear was packed up and ready, they came forward to carry. But in PUNANO NO.1 we found it very difficulty to get around the carriers. This was mainly because we going to have a long walk from PUNANO to YONGKI over the mountains through big forest.

VILLAGES.

8. Almost every Village visited by the Patrol were found to be dirty, not well kept and not in sanitary condition.

The houses too were seen to be in bad condition. All rotten, and not a action taken as yet for repairs.

REST HOUSES.

9. The Rest Houses are in good condition, but are always neglected to look after until they hear that there will be a patrol visiting their villages.

There are 7 Rest Houses in the Agarabi Census Division. And they are at:-
TAPO, AIAMONTINA, POMASI NO.1, POMASI NO.2, BILIMOIA, PUNANO NO.1 and YONGKI.

All the Villages seem to have village Meeting Houses, and they are in good condition. They are used too as Rest Houses by the Patrols.

HEALTH AND SANITATION.

10. The health in the area is generally sound. There are three permanent Aid Posts erected out of Council's expense, and are well looked after. Especially OKENTENU Aid Post, but the two others, one at TAPO and the other at AIAMONTINA are not well looked after. The fourth one at ISONTENU, which is of temporary materials, but will be of permanent materials say in 1966.

11. These four Aid Posts seem to serve the whole Census Division very well, and it should be brought in mind that the Medical Orderlies from these four Aid Posts should not be taken away as it usually happens from time to time, because if

this happens there will be a lack of Medical attention throughout the villages.

NATIVE ATTITUDES.

12. The general native situation in this area could be classed as good.

13. There are a number of good charactered persons throughout the area, and to what I can gather they are interested in finding a way or some source which they could find money to standardize their way of living.

14. They seem to realize the importance of money and they realized too that there is too much to do to find money. By hardworking they can easily expect something of beneficial. And these type of men are already in advance. And they are the ones who are interested in anything that is said by Officers of the Government Departments. And especially in this Patrol they showed a great interest in all the talks about Local Government.

15. I was told by the Councillors, that those who are interested doing any type of business, are the ones who are obedient to the Councillors. But in the other hand, there are so many people who do not appear to obey the Councillors. They seem to be on their own and always worry about gardening only. They are mostly involved or interested in their old easy life, so that makes Councillors hard to get around them to keep general Health and Sanitation in the villages, to any Co-operative works such as Forestry Projects, Cattle Projects and such other works for the good of the people.

16. Here below are some facts which people said that makes them not to follow the Councillors or what Councillors say:-

a) Almost everywhere I visited, the people said, they would easily obey the Councillors to do the work in Aid Posts, Schools and what not, but they are much afraid of Poisons. They believe that, when they are in group working on the Aid Posts and Schools, they are easily poisoned by their enemies from other villages.

b) LAND DISPUTES: Throughout Agarabi Census Division, Mr West surveyed the land and put marks, but now when we had Council, Councillors brought the disputes on lands again and they changed the marks, so the people are angry about it and they do not want to do whatever is said by the Councillors any more. This was especially brought up by TAPO, BILIMOIA, UMINUFINTENU and TUEMPINGKA people.

c) When the Council was started, Councillors said, if the people do not obey anything that is said by them, they will easily be brought to court, and so the people got afraid and did the work the public and for individual's good.

But now they know that this is not true, so they do not obey the Councillors.

d) GAMBLING: Gambling has been very popular throughout the area. The people believe that if they plant Cash Crops, they will have to do a lot of work, and will have to wait for 2 years or more to get money. But if they gamble they would find money very easily in a day's gamble.

That is why the men go for gambling, and never do any good work in the villages. It makes hard for the Councillors to get around them. This shows that they do not want hard work.

e) Last year, the President ONO/AIA visited Australia on a Political Education tour. When people heard that he was to visit Australia, they collected quite a sum of money to help him meet his expenses in Australia. The main idea of the people was that, with the money he could go to important parts of Australia, so that when he comes back, he would tell the people all about Australia such as how the Australian Government works, how Australians treat the foreign people and all other things which might be interesting to the people.

But, when ONO came back, he did not go around telling the people about his visit. The people waited and nothing happened. From there, the people got very very angry, and so they seem to be losing interest of Council. Anything that the President ONO says they do not want to listen to him. This was especially brought up by UMINUFINTENU, AKANANTU, YOMINTAPO, PUYANANANTU and KAINANTU people.

f) LONG DRY SEASON: The long dry season was another reason, which people said, caused the starvation throughout the area and made them forget about the council work. They said, it is getting towards a wet season, so once the food crops are in production they will start thinking about Council work.

CONCLUSION.

17. To my point of view, the reasons as above, which the people said, caused the Council's activities to collapse.
18. However, it is true, as far as I can see, all the work that Council was trying to do since the establishment has already fallen down very badly.
19. It is hoped that this patrol achieved its aim, because the people throughout the area said very strongly that they want the Local Government Council, and that the Council is a good thing in improving their standard of living.
20. Since the establishment, as the people said, the Departmental Heads in Kainantu have put their eyes to the Council, and to the people to help them in their economic development. They are much appreciated to see the Cattle Projects and the Forestry Projects in operation.
21. By now, after this Patrol, the people should realize that the Council does a tremendous amount of work for the welfare of the people.

Simon Orere
.....
SIMON ORERE
LOCAL GOVERNMENT ASSISTANT.



TERRITORY OF PAPUA AND NEW GUINEA

PATROL REPORT

District of Eastern Highlands Report No. KAI 5 of 1964/1965

Patrol Conducted by Peter L. Lyons, Patrol Officer

Area Patrolled PART GADSUP CENSUS DIVISION

Patrol Accompanied by Europeans MR. M. BELL, C.P.O.

Natives MR. ONO AIA President Agarabi N.L.G.C.

Duration—From 15/2/1965 to 24/2/1965

Number of Days 8

Did Medical Assistant Accompany? No

Last Patrol to Area by—District Services 10/1964

Medical/...../19.....

Map Reference Special Survey maps:

Objects of Patrol Survey & Investigation of Land areas for purchase
Road Inspection, General Administration

Director of Native Affairs,
PORT MORESBY.

Forwarded, please.

/ / 19

District Commissioner

Amount Paid for War Damage Compensation £.....

Amount Paid from D.N.E. Trust Fund £.....

Amount paid from P.E.D.P. Trust Fund £.....

(26)

(28)

TERRITORY OF PAPUA AND NEW GUINEA

67-13-56

June 4th, 1965.

The District Commissioner,
Eastern Highlands District,
GOROKA.

KAIWANTU PATROL REPORT No. 5/64-65

Receipt of the above report forwarded by your memorandum 67-3-2 of 18th March, 1965, is acknowledged.

2. Although this patrol was undertaken mainly for a specific purpose, it does record interesting information as to local attitudes. Both Mr. Lyons and Mr. Bell have submitted interesting reports.

T.G. Aitchison
(T.G. AITCHISON)
A/Director

(26)
67.13.56 (27)

TERRITORY OF PAPUA AND NEW GUINEA

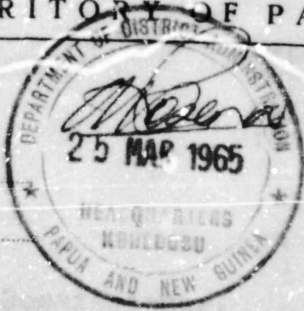
Telegrams DISCOM

Telephone

Our Reference 67-3-2

If calling ask for

Mr



Department of District Administration,
GOROKA,
Eastern Highlands District.

18th March, 1965.

The Director,
Department of District Administration,
KONEDOBU.

PATROL REPORT - KAINANTU NO 5/64-65.

The above report, in duplicate, submitted by Mr. Lyons, Patrol Officer and supplementary report by Mr. Bell, Cadet Patrol Officer, together with patrol instructions and Assistant District Commissioner, Kainantu, comments are forwarded for your information, please.

Investigation Reports regarding the two blocks of land investigated during this Patrol have been forwarded to Lands Department.

The Patrol appears to have attained its objectives and Mr. Bell has shown, once again, his keen interest in his work with this Department.

L.S. Doolan
(L.S. DOOLAN)
a/DISTRICT COMMISSIONER.

ack

This is in effect a special report but does contain valuable information regarding local attitudes. Both Mr Lyons & Mr Bell have submitted weekly reports.



TERRITORY OF PAPUA AND NEW GUINEA

(26)

Department of District Administration,
Sub District Office,
KAINANTU.....E.H.D.
10th March, 1965.

Telegrams
Telephone
Our Reference 67-1-2
If calling ask for
Mr.....

The District Commissioner,
Department of District Administration,
GOROKA.....E.H.D.

PATROL No. KAINANTU 5 AND 5 (a) OF 64/65.

The attached reports refer.


The patrol was of a special nature and the main object was achieved.

Mr. LYONS will be in close contact with the people and it is felt that once the purchase is concluded much of the overt hostility between the people will disappear.

It is also expected that more land will become available with the conclusion of this purchase and the establishment of the GADSUP Council.

Mr. BELL has written a concise informative report and is evidently quite observant.

For your information please.


B.W.P. BURGE.
ASSISTANT DISTRICT COMMISSIONER.

ENC.



TERRITORY OF PAPUA AND NEW GUINEA

In Reply
Please Quote

No. 67-1-2

Department of District Administration,
Sub District Office,
KAINANTU.....E.H.D.
8th February, 1965.

Mr. Patrol Officer LYONS,
Sub District Office,
KAINANTU.....E.H.D.

PATROL INSTRUCTIONS
GADSUP CENSUS DIVISION

You will prepare to depart on a patrol of the southern portion, GADSUP Census Division, leaving KAINANTU on 15th February, 1965.

The objects of this patrol will be.

1. Carry out further investigations into the possibility of alienating the BLOKA area of the ARONA Valley. ✓
2. Contact the owners of the ARAPUMPA land area in regard to the purchase of the land. ✓

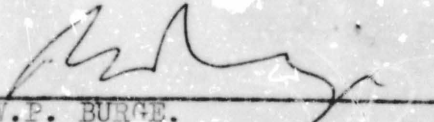
Endeavour to finalize the investigation of the two land areas and submit Investigation Reports (CI 235) upon your return.

The subject land is covered by a set of aerial photographs held in the Mines office at KAINANTU.

You should be able to complete the investigation within one week.

Take the motor cycle with you and if time permits inspect the work being carried out on the KORANKA BAROSIRA roads.

For your action please.


B.W.P. BURGE.
ASSISTANT DISTRICT COMMISSIONER.



TERRITORY OF PAPUA AND NEW GUINEA

Telephone
Telefax
Our Reference 60-2-9
If calling ask for
Mr.

Department of District Administration,
Sub District Office,
KAINANTU.....E.H.D.
1st March, 1965.

The Assistant District Commissioner,
Sub District Office,
KAINANTU.....E.H.D.

PATROL REPORT No. KAI 5 of 64/65.

PART GADSUP CENSUS DIVISION

- Patrol Conducted by: Peter L. LYONS, Patrol Officer.
- Area Patrolled: ARCNA Valley Section, GADSUP Census Division.
- Patrol Accompanied by: Mr. M. BELL, Cadet Patrol Officer.
- Natives Accompanying: Mr. ONO AIA, President AGARABI Local Govt. Council.
3 Members R.P.&N.G.C. (18th - 20th)
- Duration: 15th February, 1965 - 24th February, 1965 (broken)
- Objects of Patrol:
 1. Purchase Investigation of ARAPUMPA Land area.
 2. Survey and investigation of URINANG'KAPA Land area.
 3. Road inspection.
 4. General administration.

INTRODUCTION

The main purpose of this patrol was of a special nature, namely to survey approximately 1,800 acres of land known as URINANG'KAPA in the ARONA Valley. In conjunction with this survey investigation of ownership of an adjoining area known as ARAPUMPA was carried out. Together, these two areas made up a total of about 2,200 acres.

The Patrol Instructions stated that if time permitted, an inspection of the KORANGKA - BAROSIRA Roads was to be carried out. However, as explained below, this was not able to be done. An inspection of these roads, however, will be carried out on 2nd or 3rd March, depending on the availability of transport.

Investigation reports of both ARAPUMPA and URINANG'KAPA have been submitted to Assistant District Commissioner, KAINANTU (File 35-3-16 of 24th February, 1965).

- 19th February, 1965: Survey all day and completed. Slept Abua.
 - 20th February, 1965: Several petty complaints heard at STOKA Village. Returned KAINANTU 11 am.
 - 21st February, 1965: By land rover to APOBA Divent, S.S. 12 km and APOKA Village and then to ARUKA and SOPORA Villages to collect names of land owners. Returned KAINANTU.
 - 24th February, 1965: By land rover to KINUA and ITABA VII areas to collect land owners names. Returned KAINANTU.
- Completion of Patrol.

PATROL DIARY

- 15th February, 1965: 0930. Departed from KAINANTU by Landrover for OMAURA. Discussions with Land Owners of ARAPUMPA. Names recorded. Slept CMAURA.
- 16th February, 1965: Completed list of names at OMAURA then departed for SASAURA and ONANINGKA to collect names of land owners. Discussions with each village on sale of land. Thence to BIOKA for discussions with land owners. Slept BIOKA.
- 17th February, 1965: Began survey of URINANG'KAPA. Stopped survey at midday and then returned to KAINANTU by motor bike, Mr. BELL remaining at BIOKA. Slept KAINANTU.
- 18th February, 1965: 0700. Departed for BIOKA with 3 members R.P.&N.G.C. and survey recommenced. Surveyed all day. Slept BIOKA.
- 19th February, 1965: Survey all day and completed. Slept BIOKA.
- 20th February, 1965: Several petty complaints heard at BIOKA Village. Returned KAINANTU 11.am.
- 23rd February, 1965: By landrover to ARONA Livestock Station and BIOKA Village and then to AKUNA and WOPEPA Villages to collect names of land owners. Returned KAINANTU.
- 24th February, 1965: By land rover to AKUNA and IKANA Villages to collect land owners names. Returned KAINANTU.

Completion of Patrol.

The survey was completed on Wednesday, 24th February, 1965. The survey was conducted by myself, Mr. BELL, Mr. GHOZIA and three members of the R.P.&N.G.C. The survey was quite successful, approximately 100 names were recorded from the villages mentioned above. On being asked to visit other villages, particularly ARONA, I could not, at the time, find any more names. From the above villages were also obtained some information on the land which was being sold. A list of names was compiled and returned to the R.P.&N.G.C. The survey was completed and the R.P.&N.G.C. members were thanked for their assistance. The survey was completed on Wednesday, 24th February, 1965.

(2)

NATIVE ATTITUDES AND TRENDS

The most noticeable attitude among the people seen during the patrol was a kind of relief that at last something was being done about the land investigation. For many years the area had been an inter-tribal battle ground; no one village laid any real claim to the area, but all tried at various times to take control of it by force.

Apparently what has happened in the past is that the strongest village at one particular time would send an armed party into the area, inviting a battle. Any other village which tried to dislodge them, depending on the result of the fight, would either become the most powerful group in the area or retire defeated, thus strengthening the other villages' claim, not to ownership of the land but to ~~being~~^{being} the strongest village.

Since the arrival of Administration control, the villages have ceased this form of hostilities but even today there is some degree of animosity present. Ownership of the land is recognised as being vested in all groups, but it is a superficial ownership. The land has never been cultivated except for some attempts in the past on the fringe areas. These attempts do not appear to have succeeded as other villages, on gaining sufficient strength, would destroy the gardens soon after planting.

I do not think that ownership has ever actually been in dispute. What has been the main object in the past was the asserting of tribal strength. Each party concerned has agreed that ownership is also vested in all others. This would appear to be the case although the ownership is very loosely defined. Hunting and gardening do not take place, although the former may take place in secret. Hunting would be limited to small animals such as various rodents and marsupials. Pigs do not graze in the area.

CHAIN AND COMPASS SURVEY.

The survey of URINANG'KAPA area began on Wednesday, 17th February, 1965. The survey team consisted of myself, Mr. BELL, Mr. ONO AIA and three men from BLOKA Village. While the survey was going on, approximately 100 men from BLOKA and APUMAKA Villages accompanied the party. All these men were fully armed with bows and arrows. On being asked of their intentions they stated that they were only protecting the survey party against the other villages, particularly AKUNA.

I could not, at the time, discover whether any people from the other villages were in the nearby area, but as it appeared that a fight would have started had there been so, I called the survey off at the KURDANA Rest House. The people were persuaded to return home and I decided to return to KAINANTU to obtain two or three police constables to accompany the survey team.

On returning to BLOKA, the survey was recommenced with the police constables acting as observers. Fortunately there were no further incidents and the survey was completed on Friday 19th February.

Due to the survey and the delay inbetween, the inspection of the KORANGKA - BAROSIRA roads was not carried out.

GENERAL

20

Mr. ONO AIA, President of the AGARABI Local Government Council, accompanied the patrol for its duration. He gave valuable assistance during discussions with the people, especially at BIOKA Village where there was some opposition to the survey from several old men, until through Mr. ONO's mediation, their reasons for opposition were discovered and resolved to their satisfaction.

At ONANINGKA Village, a deputation of the owners approached me with a request that their share in any payment for the land, if bought, be £1,000. I talked to them at some length, explaining the procedures of land purchases and showed them how my recommendation of a price for the land was not absolute. I feel they did not fully understand, and I also feel sure that they did not fully realize what they meant by the sum of £1,000. However, if my recommendation of £4 per acre is accepted, the ONANINGKA share will be almost £1,000 with both areas of land.

The purchase of the land surveyed, will I feel, help to consolidate the present trend of economic growth in the GADSUP area.

The section of road between ANAN and BANSIRA Villages is at present in good condition for motor travel, but it requires complete graveling for all-weather road. The distance road goes to the river is about 10 miles. The Warran River crosses the road about 5 miles from the road to the road by P. B. D. tractor.

Peter L. Lyons

PETER L. LYONS
PATROL OFFICER.

The BANSIRA road (approximately 5 miles) is in fair condition but requires extensive repairs at least in order for all-weather travel. The Public Works Department bridge carpenter is at present building the new WARRAN Bridge and this should be complete in about 4 or 5 weeks. All other bridges have been repaired or rebuilt.

Peter Lyons

PETER L. LYONS
PATROL OFFICER.

ADDENDUM

PATROL REPORT NO. KAI 5 of 1964/1965.

3rd March, 1965: 0900 Departed Kainantu by Landrover for BAROSIRA Village for inspection of the KORANGKA and BAROSIRA Roads. Inspected detainee road gang. One C.N.A. Case heard at ARAU Village, and discussion with ARAU people on Local Government Taxation. Returned to Kainantu 1715 Hrs.

End of Patrol.

ROAD INSPECTION.

The section of road between ARAU and BAROSIRA Villages is at present in good condition for dry weather travel, but it requires complete gravelling to make it an all weather road. The detainee road gang is at present heaping gravel in the Wanton River near ARAU No. 1 Village and this is being carted to the road by P.W.D Tractor.

The KORANGKA Road (approximately 7 miles) is in fair condition but requires extensive repairs to keep it open for all weather driving. The Public Works Department Bridge Carpenter is at present building the new WANTON Bridge and this should be complete in about 4 or 5 weeks. All other bridges have been repaired or rebuilt.

Peter L. Lyons
Peter L. Lyons,
Patrol Officer.



TERRITORY OF PAPUA AND NEW GUINEA

(k)

Telegram
Telephone 62-2-9
Our Reference
If calling ask for
Mr.

Department of District Administration,
Sub District Office,
KAINANTU.....E.H.D.
24th February, 1965.

The Assistant District Commissioner,
Sub District Office,
KAINANTU.....E.H.D.

PATROL REPORT No. KAI 5 (a) of 64/65.

LAND INVESTIGATION - GADSUP CENSUS DIVISION

Patrol conducted by Peter L. LYONS, P.O.
Area patrolled; part of the ARONA Valley within the GADSUP Census
Division.
Duration; 15th to 20th February, 1965.
Accompanied by; Michael BELL C.P.O.
3 members R.P. & N.G. (18th -20th)
Councillor ONO, President of the AGARABI L.G.C.
Last Patrol of the area; KAI 3 of 64/65, October, 1964.
Object of the Patrol; Land investigation of an area known as
"URINANG'KAPA", routine administration.

Michael Bell
MICHAEL BELL
CADET PATROL OFFICER.

PATROL DIARY

Monday 15th February. Patrol, consisting of Mr. LYONS P.O. and self, left KAINANTU at approx 11.00 hrs. Mr. LYONS riding 175 cc. B.S.A. 12.00 hrs. Mr LYONS, not liking the state of the road, transfers himself and motorcycle to the land rover. 13.00 hrs. reached OMAURA rest house, which we found in a state of untidiness. After villagers had remedied this we made camp. Mr. GILMORE M.H.A. arrives and addresses assembled villagers on one of his economic schemes. Mr. LYONS then collects names of those claiming interest in ARAPUMPA. Visit S.D.A. Mission. Slept OMAURA.

Tuesday 16th February. 8.00hrs, patrol carriers proceed BIOKA on foot. P.O. LYONS and writer to SASAURA R.H. on motorbike where we collected the names of those people from ONANINGKA and SASAURA who are claiming an interest in "URINANG'KAPA". By motorcycle to BIOKA R.H. Afternoon spent discussing the investigation with BIOKA villagers. Slept BIOKA.

Wednesday 17th February. 8.00hrs. Commenced chain and compass survey along the ARONA Loop Road. Gradually collected a "tail" of a hundred or more BIOKA villagers, all of whom were armed and manifestly agitated. In the opinion of Mr. LYONS there was the possibility of hostilities occurring between the BIOKA's and the AKUNA people, a possibility which increased as we approached that area where we might expect to find AKUNA people. Certain factions appeared not to appreciate our surveying the ground. In view of the situation talks were held and we returned to the R.H. about midday, followed by a now peaceful crowd of natives. Mr. LYONS returned to KAINANTU to acquaint the A.D.C. with the situation. Slept BIOKA.

Thursday 18th February. 9.00hrs. Mr. LYONS returned with 3 members of the R.P. & N.G.C. Discussions with BIOKA people. 10.30 hrs. Chain and compass survey commences and continues throughout the day. Slept BIOKA.

Friday 19th February. 8.00hrs. Chain and compass survey. No incidents. Slept BIOKA.

Saturday 19th February. 8.00hrs - 9.30hrs. Petty disputes settled by Mr. LYONS. 10.00 hrs. Left BIOKA by land rover and arrived Sub District Office at 11.30hrs.

End of Patrol.

INTRODUCTION

This patrol was mounted primarily to investigate and survey an area of rolling kunai slopes known locally as URINANG'KAPA.

D.A.S.P. and other authorities having decided to attempt the introduction of tea, with the aim of diversifying the Highland economy, at present biased towards coffee, the ARONA Valley was chosen as a likely area for a pilot scheme. Traditionally a fighting ground, it's openness having made settled habitation impracticable before the introduction of law and order. This land appears totally devoid of villages and to contain few, if any, gardens. Almost completely covered in kunai and possessing little timber, the only use the indigenes seem to make of it is as a hunting ground for small rodents. In common with other people of the KAINANTU Sub District they practice burning off large patches of ground and hunting the small animals that flee before the advancing flames.

Although there appears to be no history of habitation of the valley floor, the people who inhabit the villages around the perimeter of the valley consider they have claims to it. Without wishing to appear cynical the writer suspects that these claims are sometimes put forward in the hope that the claimants will get a share of whatever price might be paid for the land.

Old village feuds still smolder beneath the surface. This leads, one feels, to villages making claims purely in order that their neighbours will not receive payment when they don't. Another facet of this problem occurs when a village balks over proposed alienation when it hears that the Administration is entertaining the claims of a 'rival' village.

In view of the brevity of the patrol and its specialised nature, the regular patrol format has been rather drastically curtailed.

RECEPTION OF PATROL

Generally friendly. A few ancient gentlemen showed some hostility until the aims of the patrol were carefully explained to them. As might be expected, garbled accounts of the purpose of the patrol were common and frequent and detailed explanations were necessary.

POLITICAL SITUATION.

This Census Division is shortly to have its own council and the people appear politically alert. Generally they seem pro Administration. Relationships with other groups are still tinged with old animosities. Anti Chimbu sentiment was noted. The brevity of the patrol combined with the writers predominant concern with the mechanics of surveying mean that the above comments are superficial.

AGRICULTURE

Typical Highland subsistence farmers with the usual emphasis on the sweet potato. Some coffee grown as a cash crop. Tomatoes and other European types of vegetables, but there is no economic incentive as the nearest market, KAINANTU, is 20 miles away.

LIVESTOCK

Pigs, goats and fowls were seen. These people are becoming cattle conscious, due, no doubt to the proximity of Mr. L. CXLADE's ARONA Cattle Station.

FORESTS

To the writers inexperienced eye, there seems to be considerable scope for reforestation schemes in this area.

LAND

Already alienated is the abovementioned cattle station, 'KUNDANA' Agricultural lease and a small mission lease at OMAURA. The area investigated during this patrol amounted to approx. 1,700 acres, while some weeks ago Mr. LYONS commenced investigation of approx. 400 acres in conjunction with the above mentioned scheme for growing tea.

COMPLAINTS

Half a dozen minor complaints were settled by the patrol, chiefly concerning pigs and bride price.

ROADS AND BRIDGES.

The ARONA Loop Road appears to be in moderately good condition and work is in progress on some of the bridges, under the supervision of P.W.D.

Michael Bell.



TERRITORY OF PAPUA AND NEW GUINEA

PATROL REPORT

District of EASTERN HIGHLANDS Report No. KAI 6/64-65

Patrol Conducted by M. F. BELL C.P.O.

Area Patrolled KAMANO C.D.

Patrol Accompanied by Europeans NIL

CONST DARISO R.P.N.G.C.

Natives INTERPRETER AMBINDA

Duration—From 25/2/1965 to 1/4/1965 (broken)

Number of Days 31

Did Medical Assistant Accompany? NO

Last Patrol to Area by—District Services / / 19 KAI 17/63-64

Medical / / 19

Map Reference 2" to 1 mile of KAINANTU Sub-district, in Sub-district Office

Objects of Patrol Census revision explaining new tax system, routine admin.

Director of Native Affairs,
PORT MORESBY.

Forwarded, please.

/ / 19

District Commissioner

Amount Paid for War Damage Compensation £

Amount Paid from D.N.E. Trust Fund £

Amount paid from P.E.D.P. Trust Fund

Pop

Over 13

Female
in Child
birth

24

67-13-16

10th June, 1965.

District Commissioner,
Eastern Highlands District,
SOROKA.

KAINANTU PATROL REPORT NO. C/64-65:

Your memo 67-3-2 of 20th May 1965 refers.

2. Your comments have been noted. Mr. Dell has written a good report and shown that he is observant. I heartily agree with your comments on minor roads.

(T.G. Aitchison)
A/DIRECTOR.

POP



67.13.66. (22)

TERRITORY OF PAPUA AND NEW GUINEA

Telegram ~~XXXXXX~~ DISCOM

Telephone 67-3-2

Our Reference

If calling ask for

Mr.



Department of District Administration,
GOROKA,
Eastern Highlands District.
28th May, 1965.

The Director,
Department of District Administration,
KONEDOBUBU.

KAINANTU PATROL REPORT - 6/64-65.

The abovementioned Report together with comments 67-1-2 of 18th May, 1965 from the Assistant District Commissioner, Kainantu, is forwarded herewith.

The Report is packed full of interest and has been very well presented. The section under Anthropology contains much valuable information. Mr. Bell is a very keen and vigorous Officer and the submission of this report is in line with the excellent attitude he displays towards his duties.

VILLAGE OFFICIALS:

The retention of insignias by retiring village Officials after the formation of Council in the area was the policy decision from your Headquarters. It was not intended that these Officials would utilise their insignias except for parades and when attending official functions. Time and education will gradually eradicate the existing feeling.

OUTLINE OF POLITICAL SITUATION:

The comments by Mr. Bell are most interesting. Similar situations have occurred as a result of addresses by many high ranking people who visit the Territory and who deliver addresses far above the level of native thinking.

AGRICULTURE:

"Taim bilong hongari" is not an unusual situation in the District, although as Mr. Bell says, no one is in danger of starvation. Lean periods are experienced in times of change of season especially after prolonged "sing-sings" in the area.

LIVESTOCK:

The suggestion put forward by Mr. Bell on Page 12 will be brought to the attention of the Director of Trade and Industry. However, I fully realise the damage which goats do whilst ranging in herds in native communities.

COMMERCE AND INDUSTRY:

The Assistant District Commissioner at Kainantu has been instructed to investigate the situation in relation to native owned trade stores in the Kainantu Sub-District.

LAND.

Follow up action will be taken in relation to land in the INO'ONKA area.

HEALTH.

The matters as discussed under this Section have been brought to the attention of the Regional Medical Officer.

ROADS AND BRIDGES.

This road is a gazetted trunk road and is the responsibility of the Department of Public Works although to date the Department of District Administration has carried out all necessary maintenance. The situation has now developed beyond the resources of this Department and a meeting has already been called with the Regional Works Engineer, the District Works Officer and interested people of this District from the Department of District Administration, to discuss the entire problem of road maintenance throughout the District.

MINOR ROADS.

It is no longer possible with the staff available for Officers of this Department to carry out frequent road runs to ensure that minor roads are in a trafficable condition. Efforts are being made, through Local Government Councils, to instill into native constituents the necessity for them to accept responsibility for the maintenance and clearance of slips from minor roads within their areas without waiting for a Field Officer to give instructions.

A. F. GOW
(A. F. GOW)
DISTRICT COMMISSIONER.

Station- KAINANTU
Sub District- KAINANTU
District- EASTERN HIGHLANDS
Patrol Number- SIX of 1964/1965.
Patrol Conducted by- MICHAEL F. BELL C.P.O.
Area Patrolled- THE KAMANO CENSUS DIVISION.
Personnel Accompanying
the Patrol- CONST. DARIBU R.P.&N.G.C.
INTERPRETER AMBINDA
KAMANO COUNCILLOR LIK LIK
Duration of Patrol- 25th FEBRUARY - 26th FEBRUARY INC.
1st MARCH - 12th MARCH INC.
16th MARCH - 31st MARCH INC.
31 DAYS ~~NIGHTS~~

Last D.D.A. Patrol of the Area- KAI 17-63/64. 14 DAYS DURATION

- Objects of the Patrol-
- (1) TO EXPLAIN TO THE PEOPLE THE NEW TAXATION SYSTEM FOLLOWING THE INTRODUCTION OF THE NEW L.G. ORDINANCE 1963 (See enc. Patrol Instructions)
 - (2) CENSUS REVISION OF THE KAMANO C.D.
 - (3) TO EXPLAIN THE PROVISIONS OF THE ROAD MAINTENANCE ORDINANCE TO THOSE PEOPLE TO WHOM IT APPLIED.
 - (4) ROUTINE ADMINISTRATION

Map Reference- REFER TO ACCOMPANYING SKETCH MAP, BASED ON THE 2" TO 1 MILE KAINANTU SUB DISTRICT MAP IN THE SUB DISTRICT OFFICE.

INTRODUCTION

3 1

The objects of the patrol are set out in the accompanying patrol instructions. In addition the patrol was visited at frequent intervals by Mr. SMITH A.D.C. and given minor additional tasks. Among these was the holding of discussions on the visit of the United Nations Visiting Mission; (15th March) the sittings of the Board of Inquiry into Rural Wages (KNU 31st March) and the supervision of road repairs between ONAUGA and IRAFO on the KAINANTU - OKAPA road.

The patrol was broken when the U.N. Visiting Mission came to KAINANTU and later drove out to the KAMANO Council Chambers at BABIGA. Comments on this meeting are included under the heading of 'Political Situation' as the peoples reactions to the Mission provide a valuable clue to their degree of political sophistication.

Other pertinent factors are the duration of the patrol and the weather. I really think this patrol should have lasted another five days. However an imminent land investigation made this impracticable and on being advised to do so by the A.D.C., the latter half of the patrol was speeded up.

Especially in the Southern part of the KAMANO where the country is a succession of steep ridges, the patrol experienced heavy and persistent rain, usually from midday until after dark. This, coupled with low cloud cut down visibility and confined census revising to the morning time. Visits to hamlets were usually made during the afternoon in the rain along tracks that were correspondingly muddy and under these conditions most villages look forlorn and unattractive. I have tried to make due allowance for this when discussing the standard of housing in the census division. I feel that the weather is also largely responsible for the paucity of minor arbitrations, complaints etc, with which the evenings are usually taken up.

The first census of the KAMANO was carried out in 1949 and the census previous to that of 1965, in 1963.

The present KAMANO C.D. is compounded from two census divisions known as the North and South KAMANO and the inhabitants still reserve this distinction by referring to them as the No1 KAMANO and No2 KAMANO respectively.

The KAMANO Council was started two years ago and the Supervising Officer was B.B. HOLLOWAY P.O. On his resignation the job of Supervising Officer was taken by Mr. SMITH A.D.C., who fulfills the same function for the AGARABI Council.

[Faint, mostly illegible text follows, possibly a list of points or a continuation of the report.]

67-2-1

Department of District Administration,
Sub-District Office,
KALINTEU.

26th. February, 1965.

Mr. N. Bell,
Cadet Patrol Officer,
KALINTEU.

ROUTINE/ CENSUS PATROL
KAMANO LOCAL GOVERNMENT COUNCIL AREA.

Please be prepared to leave for a patrol to the Kamano Council area on 25th. February, 1965.

Transport has been arranged to take you to ANAWKA where you will join the Kamano Council Clerk who will be collecting Council tax in the area.

The objects of this patrol are ;

- 1) To carefully explain to the native people the new taxation system following the commencement of the Local Government Ordinance 1963.
 - a) For the 6 months period 1/1/65 - 30/6/65, men over seventeen years in the South Kamano will pay 12/6 and in the North Kamano 15/-.
 - b) For the 1965/66 financial year, a flat rate of 30/- will apply to all men in the Council area. This tax collection will take place in September, 1965.

The Council has decided that women will no longer pay tax. However, women will all be able to vote at Council elections.

It is most important that the people understand that the two tax contributions to be paid in 1965 represent 18 months' tax - NOT double tax in one year.

2) Conduct a census of all groups. This may best be done for convenience at the same time as tax collection, but NOT in conjunction with it.

3) Hear all complaints and enquiries and let some. Please notify me of any matters requiring Court action. I will visit the patrol as often as possible to attend to these.

4) Explain the provisions of the Roads Maintenance Ordinance which was served on this area in November, 1964. Although the Kamano Council holds a contract to maintain its portion of the Eastern Highlands Highway and the Okapa road, the residents living adjacent to these roads are still obliged to clean drains etc. To date, nothing has been done and it is intended to initiate prosecutions in the very near future.

I expect that the patrol will should be completed about 10th. April. Wishing you an enjoyable patrol.

(E. L. SMITH)
Assistant District Officer.

DIARY

- 8th Feb. 9.00 Hrs Patrol left KAINANTU by landrover arriving ONAMUGA at 10.45. Hired carriers and walked to OIANA Village, about 2 1/2 hours along a partially constructed road. There met the Council patrol collecting Tax under the Council Clerk, DANIEL MISWAIN.
- 18.00 - 19.00 Minor complaints and enquiries.
- Slept OIANA R.H.
- 9th Feb. 8.00 Census revised for APINEGA and ABURUNA. Walked to SAIN=APA revised census for that village and for ATAIYA No 2. Continued on to TIRANANOBI and census was revised for that village and for MUMPOI, finishing at 18.00 hrs.
- 18.00 - 19.00 An arbitration concerning damage to coffee trees.
- 19.45 - 22.30 Compiling census statistics.
- Slept TIRANANOBI R.H.
- 10th Feb. 8.00 Census revised for one village and then worked on the statistics until 13.00 hrs. Short conversation with the Salvation Army Missionaries at ONAMUGA concerning a sick child.
- 15.00 hrs By landrover to KAINANTU with Mr. SMITH A.D.C.
- 11th March 8.00 hrs - 12 hrs. In Sub District Office compiling census statistics.
- 13.30 By land rover to TIROKAVE, calling at BABIGA en route.
- 19.00 hrs - 19.30hrs Minor dispute concerning pigs and coffee trees.
- Slept TIROKAVE R.H.
- 12th March 8.15 Walked along the TIROKAVE road to within the HENGANOFI area and then branched off into the bush to visit the hamlets of TEBEO. Returned to the R.H. about 14.00 hrs in heavy rain.
- Slept TIROKAVE R.H.
- 13th March 8.15 - 14.00 Census revised for ARANINOFI and HINTAGARUFI
14.00 - 15.45 Visited nearby hamlets.
15.45 - 19.00 Compiled census statistics
19.30 - 20.30 Dispute concerning trespassing pigs
- Slept TIROKAVE R.H.
- 14th March 8.00 - 12.30 Census compiled for AGANUNOFI 1 and 2 and YA'AROFI.
- 13.00 - 16.00 Visited hamlets and a garden, the cause of a recent arbitration. Discussions concerning payment for road work.
- 16.30 - 19.00 Compiling statistics.
- Slept TIROKAVE R.H.

⑦

①

March

8.30 Census revised for TEBEO and TATAKUPA. Finished about 11.30 and then walked to GARUPI, the carrier line having gone ahead.

12.30 Set up camp and arranged census schedule with the Councillors. Rained all afternoon.

15.00 - 18.30 Compiled census statistics.

Slept GARUPI R.H.

March

9.00 hrs. Commenced census of GARUPI. Finished about 11.00hrs which coincided with the arrival of Mr. SMITH A.D.O. with mail and freezer. Mr. SMITH departed 11.30 hrs.

12.15 hrs Census revised for AJUMANA and PATIPERO

15.00 - 18.30 Compiled statistics. Raining heavily from midday on.

Slept GARUPI R.H.

March

Day observed - continuous rain.

Slept GARUPI R.H.

March

8.00 Commenced census of POMU 1, TINKIFIO and AGANUPUNOFI.

11.45 Finished census and departed to inspect the various hamlets of GARUPI and TINKIFIO.

14.30 Returned to R.H. Had short conversation with coffee buyer about business in the KAMANO and then heard minor complaints until 16.00 hrs.

16.00 - 19.00 hrs Compiling census statistics.

Slept GARUPI R.H.

March

8.00 Patrol left for YABABI R.H. Writer visited the final hamlet of GARUPI and then those of POMU No1 and AGANUPUNOFI noting condition of housing etc. Rejoined the patrol in the afternoon at YABABI R.H. Very good reception.

Slept YABABI R.H.

March

8.00 Census compiled for YABABI. Usual talk given. Patrol to TIBUNOFI along the road. Self, Policeman and Councillors visited PATIPERO and MUSABE before eventually reaching TIBUNOFI by a bush track.

14.00 - 15.00 Revised census for POMU No2.

15.00 - 17.15 Compiled statistics.

Slept TIBUNOFI R.H.

March

8.15 Revised census for TIBUNOFI, MUSABE and BITIBE. Usual talks. Carriers sent ahead to SONOFI.

11.30 Walked to POMU No2 to visit its hamlets. Then went on to SONOFI via TIBUNOFI dodging thunder showers en route.

16.00hrs Arrived SONOFI. Poor reception. Spread word of the visiting U.N. Mission and spent the evening getting the books straight.

Slept SONOFI R.H.

(8) 1

3th March

8.30 - 10.30 Revised census for and gave talks on tax and U.N. Mission.

10.30 - 12.00 Visited village of SONOPI and a nearby cave.

Afternoon spent compiling statistics. Heavy thunder showers for remainder of the day.

Slept SONOPI R.H.

4th March

8.30 Walked to ABANINOPI to inspect village.

9.30 Patrol left SONOPI on foot for BABIGA. Met Mr. SMITH A.D.O. near BABIGA and accompanied him to ANAMUGA and back by land rover.

13.30 Left BABIGA for KAINANTU.

4th March

Day observed.

5th March

Visit of the U.N. Mission. Accompanied A.D.O. SMITH to the KAMANO Council House where we were later joined by the Mission and entourage. Mission left about 13.00 hrs and the rest of the day was spent preparing to join the patrol.

6th March

Drove to BABIGA in the morning with Mr. SMITH. C.N.A. Court convened. Drove to BAROLA Aid Post and made camp. Informed people of the presence and the purpose of the patrol.

Slept BAROLA

7th March

8.00 - 14.00. Census revised for approx. 1,100 people. Mr. SMITH paid a visit to distribute money for road works.

14.00 - 20.00 To KANAMPA and back to see the village and visit S.I.L. linguists.

Slept BAROLA

8th March

8.00 - 11.45 Census revised for KANAMPA and IFEI.

11.30 - 15.45 Visited OMENA, IFEI and FAMU.

18.00 - 21.00 Discussions with Councillors and compiling statistics.

Slept BAROLA

9th March

8.30 - 11.30 Census revised for HOMURI and APAMONOPI.

11.30 - 16.00 Walked along the TIRIO Loop road looking at villages and assessing which bridges the Council had paid for and which P.W.D. Cut across the ridge from TIRIO to INO'ONKA Primary "T" School.

Slept INO'ONKA R.H.

10th March

8.30 - 9.30 Arbitrations.

9.30 - 11.00 Walked to KAINANTU to discuss bridge payments with the A.D.O.

11th March

10.00 - 11.45 Walked back to INO'ONKA R.H.

13.00 - 17.00 Compiled statistics.

Slept INO'ONKA R.H.

(9) 1

March

8.15 Walked to TIRAI (45mins) Census revised for TIRAI HENGKAI and OKENOPI. Investigated one complaint and collected money which had been overpaid for bridge construction.

16.15 Mr. SMITH A.D.O. arrived out by the loop road and gave the Census Team a lift back to the R.H. where we arrived about 17.00 hrs.

Slept INC'ONKA R.H.

3rd March

8.30 Census revised for YOMPOSA, YAMUYANOPI and ONKI, finished about midday.

12.00 - 16.00 Discussed the introduction of decimal currency with Councillors. Compiled statistics.

Slept INC'ONKA R.H.

4th March

Census revised for KUMANOPI, YOMPOSA and YAMU YANOPI. Discussions re new tax rate and introduction of decimal currency.

Statistics compiled.

Slept INC'ONKA R.H.

5th March

8.15 Set out for YABUNGKA stopping at various villages en route. Arrived about 11.00 hrs.

11.00 - 12.00 Visited YASI and YABUNGKA and compiled census of the former.

12.00 - 16.00 Visited OREGGE - 3 hamlets

17.00 - 20.30 Compiling statistics.

Slept YABUNGKA R.H.

6th March

8.00 - 13.30 Census revised for YABUNGKA, OREGGE, YANABO and TANARANUPI. Discussed new tax rules, decimal currency and obligations under the Roads Maintenance Ordinance.

13.30 A.D.O. SMITH arrived in land rover. While waiting for the tax to be collected we travelled to KAIWANTU to pick up some supplies. Returned to YABUNGKA and the patrol went to BABIGA by land rover.

Slept BABIGA

7th March

8.30 - 13.30 Census revised for BOBINARE, BENAGA, HAGUNAMIRA, BENAGA-NAMONKA and KUFURINARI. Talks on the new council tax rates, Road Maintenance obligations and the forthcoming visit of the Board of Inquiry on Rural Wages.

The patrol collecting council tax under the Clerk, DANIEL MISWAIN, has now finished.

Slept BABIGA

8th March

Compiled statistics - otherwise day observed.

Slept BABIGA

9th March

10.00 Hrs A.D.O. SMITH moved patrol to IRAPO R.H. by land rover. Delayed by breakdown. Village very dirty and poor reception.

Afternoon spent supervising road repairs.

Slept IRAPO R.H.

1st March

8.15 Census revised for IRAFO 1 and 2 (approx. 700 people)
Discussed new Council tax rate, road maintenance and
decimal coinage, Concluded about midday.

Walked along the road to the source of the gravel supply
at ANAMUGA and then back to the rest house. The villages
of POMU, ATAIYA and OIANA worked most of the day and were
later joined by IRAFO 1 and 2. Improvement manifest.
Returned to R.H. about 16.00 hrs.

16.00hrs - 18.30 hrs Compiled statistics.

Slept IRAFO R.H.

1st March

8.15 Census team walked to MOIFE R.H., about 40 minutes,
and revised census for AGURA, KAGU and MOIFE, finishing
about 12.30. Walked to KAGUA (ALONA) and spoke with
Mr. and Mrs. HEAD, the S.I.L. couple there. Inspected
Village and listened to several minor complaints.
Discussed possible cattle project and forestry project.

Walked to KEMIU Aid Post, a couple of miles down the
OKAPA Road to investigate complaints against the A.P.O.
there. A.P.O. absent. Returned along the road and
visited MOIFE. Heard one arbitration concerning pigs and
damage to property, then returned to IRAFO at 19.10 hrs.

19.50 - 20.30 Complaints enquiries etc.

Slept IRAFO R.H.

1st April

8.00 - 11.30
Compiled statistics and packed. Talked to KEMIU A.P.O.

11.30 - 13.30 Patrol drove back to KAINANTU in heavy
rain.

P.M. Unloaded equipment and reported to Mr. SMITH A.D.O.

END OF PATROL.

Michael Bell C.P.O.

RECEPTION OF PATROL

The reception of the patrol was generally good, in fact at times embarrassingly so. Large quantities of food greeted the patrol at most of the rest houses and pigs and fowls, far in excess of the patrol's requirements, were freely offered. If we had purchased all that was brought in, the patrol would have been both bloated and out of money within a few weeks.

No doubt this excess had to do with the presence of Councillors from various parts of the KAMANO, who accompanied both the census patrol and the council tax patrol. Information gleaned from various sources showed that the Councillors were encouraging the women, who now no longer pay council tax, to bring food in lieu of money. In order that no one got the wrong idea I took the opportunity to stress to the people that bringing food to a patrol was not a new obligation imposed by the Council or Government, but a voluntary act that was greatly appreciated.

Attendance at discussions and census was gratifying and there were only a couple of cases of absenteeism. The superficial impression gained is that the KAMANO people still possess a fund of enthusiasm which, if skillfully tapped, will ensure their co-operation in projects designed to ensure their economic advancement.

There are a few places in which the people seem to be more backward than the rest of the KAMANO. Chief among these are the villages in the vicinity of MOIPE - IRAPO. These people belong to language minorities, about which I have written further under the heading of ANTHROPOLOGY. I believe that these people do not as yet have a sufficiently strong feeling of identification with the KAMANO Council and that this will hinder their progress.

VILLAGES

KAMANO Villages, in the days preceding European contact, seem to have consisted of one or more men's houses surrounded by the satellite dwellings of the women - the whole village grouped on the most inaccessible ridge available and protected by a fence of wooden stakes. As the first census of the southern KAMANO was carried out by Mr. SKINNER in 1949 we may assume that the pattern held good until about 15 years ago.

I was unable to find a single instance of a man's house left in the KAMANO. The common pattern now is for houses, one for each family, to be grouped in a square about a clear space which is sometimes occupied by a church. Indications of how uncomfortable, cold and hard to find the old villages must have been can be found around TEBEO where there are still a few hamlets occupying traditional sites.

Where villagers have built a new village at a lower altitude, closer to water and good garden land, they still seem to favour spurs that expose them to wind and rain while ignoring more sheltered spots close by. According to the people themselves the reason for this is not so much the last vestiges of a defensive tradition, as a desire to see the comings and goings of others and to be able to hear and relay the 'talk' that is shouted from one village to another.

A feature of village life that hasn't changed are the little conical out houses scattered about the perimeters of the villages. These are known as the 'haus mun' and are occupied by menstruating females. Such women are considered inimical to men during this time and to look at such a woman would be to invite sickness. This custom appears common throughout the Eastern Highlands. These houses are also used at time of child birth.

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Most villages possess one large round house set aside as a meeting house and sometimes referred to as a 'haus paia'. I believe that these might go a little way to filling the gap left by the traditional 'mens house'. One important use of them ~~is~~ is as a venue for the Highland equivalent of the Irish wake. On a person's death his friends and relatives gather about the corpse, eating and maintaining a wailing chant throughout the night.

The advent of the council seems to have heralded a general improvement in the standard of KAMANO housing. The square house copied from Europeans is being displaced by a round house, modelled on those constructed at B BIGA by the council. This is a happy move as the round house provides better accommodation and is more in line with customary values.

The standard of housing and sanitation appears to depend on the effectiveness of the particular councillor. Where the councillor is a man of positive character with a touch of aggressiveness in his nature then the housing is superior. The best example is the village of OREMA with its half dozen scattered hamlets. IRAFO and MOIFE are below standard and require constant encouragement.

Generally it can be said that the standard and type of housing in the KAMANO is satisfactory and shows signs of improving.

VILLAGE OFFICIALS

As this is now a council area, presumably comments on individuals are not in order. Two points of interest are worth mentioning though.

It appears that when a council was first introduced the supervising Officer told the V.O.'s that they might keep their badges of office. Some have since been turned in but it is believed that a number are still held. The people continue to refer to their ex V.O.'s by their titles though it is not known if the latter attempt to exert pressure on the strength of this.

Of importance is the fact that at the time of the council election, the poll was held, in some parts of the KAMANO, at least, that V.O.'s were not eligible for election as councillors. Thus a number of natural leaders feel slighted and in no way disposed to go out of their way to help the Administration. Further patrols wishing to check this might start their investigations at YANAMPA, where it was first brought to my notice by the S.I.L. linguists there.

STATE OF POLITICAL SITUATION.

These people have had a Council for over two years. About them they can see its handiwork. Tractors carrying gravel save them much work on their roads. Aid Posts exist and are being added to, while a large Thames Trader excites their admiration and is tangible proof of Council enterprise. Therefore these people are pro council and Administration, and the Tax patrol encountered very little difficulty in its collection of an interim tax, (see patrol instructions above).

The task of putting across the idea of the change in tax collection from calendar to financial year was not as simple one and comprehension was far from total. It is to be hoped however that in each village there is a nucleus of informed people who can prevent their fellows from misinterpreting the new tax rates too drastically. The chief concern was to make the people understand that the interim tax collection did not mean that the council was trying to squeeze two years' collections into one year.

In view of the general support for council projects and the smoothness with which the tax collection went there might exist a feeling of satisfaction.

Before succumbing to this euphoria it would be wise to consider the visit of the United Nations Mission. News of the mission's coming was spread several days before hand and resulted in a full turn out of Councillors and a large crowd of onlookers. The Mission duly arrived and asked questions. These questions were often ambiguous when translated into 'pidgin' and larded with diplomatic phrases which confused the indigenous interpreter. The latter fault was compounded in the case of the chairman of the Mission who spoke with an accent. We can only guess at the version given by the vernacular interpreter but the resulting answers showed that communication between the people and the Mission was virtually nil. It is a moot point as to how much this was realised by both parties.

Both before and after the visit of the Mission, informal discussions held with the people as to its significance. I would like to think that there is now some idea in the people's minds as to what it was all about. However, through conversations with European members of the Summer Institute of Linguistics, who are fluent in the KAMANO language, I learnt that for the mass of people the United Nations left two impressions. Firstly only Australians, Americans and Chinese are permitted to enter New Guinea and that future New Guineans are to live 'between two flags'. For the former rumour I am unable to think of any reason, though the latter might be explained by the following incident.

While the Councillors were patiently waiting for the arrival of the Mission (it arrived $1\frac{1}{2}$ hrs behind schedule) a single car drew up and a U.N. flag was produced and hoisted beside the Australian flag. Apparently this procedure was followed at all the places the Mission visited throughout the Highlands. This action caused a stir of interest among the Councillors and explanations were given. It seems though that they have since become somewhat distorted.

Since arriving back from patrol I learn from the Council Advising Officer that there is a feeling in the area that the KAMANO Council should join with the KAPE Council, the latter at present administrated from HENGANOFI. At no time was this brought to the patrol's notice. The chief grounds for such a merger would appear to be those of linguistic kinship.

The majority of Europeans in the area are connected with the Missions and attitudes towards them on the whole seem to be friendly.

Bride price problems do occur in the KAMANO but they do not appear to be more intense there than elsewhere in the district. The problem of land pressure was noted at KAWU but trouble is not anticipated as a recent dispute has just been settled.

If there is any significant feeling of unrest in the KAMANO, then this patrol failed to bring it to light.

AGRICULTURE.

The patrol came to the north KAMANO at the end of one of the severest 'hungry' periods for some years. No one had been in danger of starvation but we learned that people no longer peeled their sweet potato and had kept for human consumption those pieces that they would have normally thrown to the pigs.

This, however, is the exception to the rule. The KAMANO possesses ample arable land and a wide variety of crops are grown. Sweet potato is the mainstay and plantings ^{take} from 4-8 months to mature, depending on the area. The importance of sweet potato in the economy can be gauged from the number of words in the language which are used to designate varieties. Broadly speaking sweet potato is divided into 'old' varieties which possess entire leaves while the 'new' varieties (with indented leaves) are reputed to have been introduced within the last 20 years, I think I am right in claiming that the latter class contain a number of yellow fleshed varieties

which are richer in protein than the aboriginal varieties.

Other tubers commonly grown in the KAMANO are yams, taro and the 'asbin', the tuberous root of a bear plant which grows to the size of a radish and can be eaten raw or cooked. Greatly prized is a monster tuber that grows up to three feet in length and which takes four or five years to mature. The KAMANO name is 'Sifu' and as the Agricultural Officer is absent I am unable to give the European name. The native attitudes towards this plant are interesting and I have taken the liberty of mentioning them under the heading of Anthropology.

Four varieties of vegetables of the cucumber/marrow family were noted and one of these, when dried and worked, provide the highlander with his distinctive hour glass gourd in which he carries his 'kabibi' and 'daka' - the highland equivalent of betel nut and lime.

European vegetables grow well and fine specimens of potatoes, cabbages and tomatoes were seen. These occupy a minor but expanding place in the native diet.

From the bush the people obtain a wild berry similar to the European gooseberry as well as the fruit of two kinds of pandanus from which they extract edible seeds. Bananas are chiefly of the small hard varieties which it is necessary to cook and we saw none of the sweet pink fleshed type found about GOROKA.

Minor parts of the KAMANO diet are derived from various leaves referred to in 'pidgin' as 'kumu'. The centre shoot of the 'Kapiak' or mountain breadfruit is prized in this respect and cooked with pig.

The predominant cash crop is coffee. There are an estimated (Feb 65) 39,000 immature trees and 80,000 mature trees which produce 160 tons per year. Chief buyers are Goroka Coffee Producers, NAMASU, Collins and Casey. At the time I was in the area the buyers were paying 2/- to 2/3 per lb. One buyer voiced the complaint that much of the coffee that he bought was damp and that he resented paying for water. It occasionally happens that the native coffee producer is not above introducing foreign matter into his bags of coffee if by doing so he can increase the weight of it. Coffee planting seems to be on an individual basis though the highland custom of reciprocal obligations would see to it that the money thus obtained was pretty well diffused throughout the society. As the KAMANO is well served by roads the coffee buyers are able to take utilities to central buying points along the road so there is not much of a marketing problem.

European vegetables find a small market among the mission and other European settlers in the C.D. Some occasionally are supplied to KAINANTU. The introduction of the KAIGONOFI Scheme to send Highland produce by air to KOEI Market in MORESBY acted as a stimulant but I gather that the scheme has run into some problems and it remains to be seen whether or not it will continue to be of economic significance in the KAMANO.

A few patches of peanuts have been planted but as yet they are of insufficient size to be taken into account.

Garden magic is still practised with the traditional foods, some future patrol with a little time to spare might like to discover whether this custom has been extended to the introduced varieties of European vegetables.

Clumps of quinine trees, legacy of a wartime project, can be seen on the way to OIANA.

LIVESTOCK

D.A.S.F. have recently got a number of cattle projects under way. The majority are still awaiting the arrival of cattle. Missions such as the Lutherans at RAIPINKA and ONALUNKA have small herds and these keep the people cattle conscious. So far cattle make no appreciable economic

not on the KAMANO though if D.A.S.R. succeeds in their plan the situation may change radically in a few years time.

Missions are, I am told, responsible for the fairly common herds of goats. These are occasionally killed and eaten though I have never heard of people drinking their milk. The skins, which in Baltic countries would be cured and worked into warm waistcoats so useful to a mountain people are wasted. In light of the publicity given to the efforts to introduce weaving into the Highlands, so that, we are told, the people make blankets and garments, would it not be worth investigating this?

Pigs are plentiful but they appear to be consumed chiefly for special reasons and I doubt if pork is served frequently enough to be of nutritional importance. They constitute a social menace in that indiscriminate rooting they destroy roads and gardens as well as acting as an agent for land erosion.

Fowls provide the chief source of meat and they are common and plentiful throughout the C.D.

Fish ponds abound but appear to be largely ornamental.

PLANTS.

Plantations of pines were noted at TIROKAVE and PATIPERO. The KAMANO is relatively well off with regard to bush and timber compared with the AGARBI and CADSUP Census Divisions but there are stretches of steep slopes in the northern part of the Division that might be planted. The chief task in this field is, I feel, to get the people to regard their timber as a valuable crop like any other, which should be cut before it is rotten and replanted at intervals to ensure continuity of production.

TRADE AND INDUSTRY

The KAMANO at present has a fetish about trade stores. Unlicensed stores have sprung up all over the Census Division with the minimum of stock and with a sliding price scale for goods, which operates on the degree of relationships between the owner and the customer. The owners of such stores are told to close them and apply for a licence at Sub District Office. If they are thinned out the only economic lesson that they will provide will be a negative one. In addition to these there are a number of established trade stores run by Europeans e.g. R. MBILLEAR.

Some KAMANO men are self employed in alluvial gold mining both within their own C.D. and in the others about KAINANTU. They can make enough to live on but I gather that no one becomes rich over night.

There is a move afoot in the Highlands at the moment to introduce rubber as a secondary cash crop. Near INO'ONKA there is a thousand plus acres of swampy ground which if drained looks as if it might be suitable. At present it is used solely for pigs but no one shows the slightest inclination to consider settling it. At some future date when the people have stronger economy and the social prominence of pigs has declined somewhat it might be worth taking the matter up again. Future patrols might care to comment on any change of attitude.

COMPLAINTS.

About a dozen complaints were brought to the patrol and they were all concerned with non payment of bride price and damage caused to gardens and coffee trees by errant pigs.

NOTES.

One C.N.A. concerning a wife beater heard by A.D.O. SMITH. The state of law and order in the C.D. can be classed as very satisfactory.

HOUSES

Generally good. Simple one roomed ~~roomed~~ round houses. It was suggested that the YABUNGKA replace theirs for a smaller one which would be easier to keep waterproof.

CARRIERS

No problem. The patrol went by land rover whenever feasible and when carriers were necessary they volunteered freely. Paid 1/- per hour, the longest haul being about 4 hours.

HEALTH

The wet season is now drawing to a close in the KAMANO leaving a legacy of colds, coughs and chest complaints. There have been a number of influenza victims who have been affected by the recent epidemic that has swept the Eastern Highlands.

Among the children the chief killers were pneumonia and diphtheria, while whooping cough and impetigo are also fairly common.

Although malaria is not indigenous to the region it is found among those who have visited the coast. This problem is more fully discussed under the heading 'Labour'.

Many of the respiratory infections will doubtlessly improve when the weather becomes drier but for ~~the~~ ailments the people will have to rely on those medical facilities available to them.

Chief among these is the KAINANTU hospital which is only a few miles from the north KAMANO border (see map). The medical centre in the south KAMANO is the Salvation Army at ANALUGA and the other Missions provide medical assistance of a basic sort. The Salvation Army Mission people also conduct a baby clinic from a roving land rover driven by a qualified nurse.

It is difficult to estimate the value of the A.P.O. staffed Aid Posts throughout the KAMANO, whose locations are marked on the patrol map. None of the A.P.O.'s are particularly impressive. It was a case of an unhygienic toilet set up here, slipshod personal appearance there and a general air of *laissez faire*. At GARUPI there was a clash of personalities between the A.P.O. and the ex Ialulai and I learn that the A.P.O. is to be transferred as soon as a replacement is available. At NAMUGA the A.P.O. has deserted his post claiming that the people refuse to help maintain the Aid Post; at BAROLA the people are just completing a new Aid Post and are awaiting the arrival of an A.P.O. A small Aid Post of permanent materials is being constructed at TIROKAVE to replace the native material building at present in use.

The impression gained was that very few A.P.O.'s chose their jobs out of a sense of compassion for the sick but rather for the prestige value of the uniform and status. Shown a child covered with sores at a post the typical reaction of an A.P.O. is to save face by vigorously upbraiding the parents in front of the patrol. It does not seem to occur to the average A.P.O. that in a backward area such as the KAMANO it is his duty to actively search out sick children and encourage their parents to bring them in for regular treatment.

In fairness to the A.P.O. it must be noted that they face some stiff problems. Initial enthusiasm wears off speedily if well nigh miraculous cures are not forthcoming. The injection is a panacea and the refusal to provide one for each and every complaint is taken as an indication of hostility by the locals. Fear of 'poison' and insularity is still rife and many people fear to visit an Aid Post in a neighbouring village.

General health is fair throughout the C.D. The KAMANO people are typical mountain people, deep chested with sturdy limbs. They possess a variety of foods, albeit rich in starch, and their chief hazard would appear to be the cold and damp.

EDUCATION

The only Government School in the KAMANO is the Primary "P" School at INO'ONKA. European headmaster with three native teachers, an enrollment of 150 with 46 in std 6. Approximately 20 girls in the lower grades.

ANAMUGA Mission School (Salvation Army). Three grades, 180 pupils and, I am told, expanding rapidly. English used as the teaching media.

RAIPINKA Mission School (Lutheran). Four grades - 216 pupils. One of the oldest Missions in the Highlands. English taught.

KOMPRI Mission School (Swiss Evangelical) Grade five. English. This Mission is not within the KAMANO boundary but comes within HENGANOFI boundary. A number of children from OMEMA, BAROLA and KANAMPA attend.

In addition there are 'Bible Schools' at ONELUNKA, SONOFI and near ANATUGA run by the Lutherans. Lutherans and the S.D.A. Missions are responsible for most of the 'bush' schools. These are run by evangelists cum teachers who themselves rarely reach grade 4. Such institutions are responsible for the bulk of the Mission School attendance and when reading these figures it should be borne in mind that the enrollment figures are fluid. The Census was conducted at the beginning of the scholastic year and we can expect a falling off in attendance as the year progresses. Such 'bush' schools teach in 'pidgin' and rarely cater for more than primary and grade 1.

Finally, through the efforts of S.I.L., there are a handful of people literate in the KAMANO language.

ROADS AND BRIDGES (Please refer to the patrol map)ANAMUGA - OKAPA

This road is a major problem. During the patrol it was passable at times, only just. Council tractors were employed in carting gravel from beds near ANAMUGA but their use is impracticable during the heavy rain as they churn up the road. Similarly the position is not improved by a car using chains. Recently village people had it pointed out to them that they had been neglecting their obligations and repair work was carried out between IRAFO and ANAMUGA. The long climb to IRAFO is a major trouble spot as is a steep section just to the south of BABIGA which is prone to land slides. Bridges are adequate.

OKAVE

Quite good considering it has no gravel, but the sooner a top dressing can be put on the better. Bridges adequate.

OKAVE - HENGANOFI

A new road not as yet in use. Would not advise it for anything heavier than a landrover. No top dressing and a couple of slips just over the HENGANOFI border.

ANAMUGA

Starts just to the north of ANAMUGA. Could be finished in a couple of weeks but requires several medium bridges.

HENGANOFI - MUSABE

Sections of a new road have been completed but it will need several months hard work and dry weather. No bridges as yet.

INO'ONKA

The direct road is blocked by slides - though it would not be difficult to open it to 4 wheel drive vehicles. In the meantime not much further to go via TAPO.

KAINANTU - TAPO - BAROLA

Bridges good - road fair.

CEMETRIES

If you wish to see these you have to go out of your way to find them. There is a general Tambu on mentioning the name of the dead but interested to note that some graves were marked with wooden crosses on the name of the deceased had been inscribed - the idea being that God will then be sure of the dead persons identity.

Bodies are usually buried the day after death the intervening time being taken up by feasting and wailing about the body. Cemeteries are often and often have coffee shade trees planted about them. One interesting custom is the custom of hanging the deceased person's personal possessions on the limb of a convenient tree. One sees pandanus leaf rain cloaks, clothing, bowls and mugs rotting and rusting in the wind.

MISSIONS

The Lutherans are probably the most influential Mission in the KAMANO, I believe that their RAIPINKA station was the first of its kind in the Highlands - founded late in the twenties. The Lutherans are foremost in the field of education as mentioned above. Their second centre is a bible school at ONALUNKA run by the Rev. SCHUSTER.

next
The most significant Mission is the Salvation Army - centred at KUGA. The European complement includes a Capt. GATES, his wife (a fully certificated nurse), his sister and another nurse. This Mission marks its mark through the activities of its child welfare service, health centres and school, all of which are mentioned above. Curiously though, it is rare to find people claiming to be spiritual adherents of this Mission.

There are pockets of S.B.A. influence, the biggest one being in the TIROKAVE area near the boundary with HENGANORI.

The Swiss Mission in the KOMERI draws a number of KAMANO into its sphere of influence through its educational activities and I am told that a European from that Mission patrols parts of the KAMANO. He has a small church at OMENA.

The inhabitants of KAMANO seem to have reconciled those Christian beliefs that percolated through to them with their traditional beliefs. Old beliefs and the new coexist and one gains the impression that there is incongruity felt. However this is a superficial comment at best.

The Missions are trying to discourage polygamy with varying degrees of fervour. I hear that a native Lutheran evangelist operating in the vicinity of OIANA is particularly keen in this aspect of his religion and may account for the slight increase of discarded wives about this area. In nearly every case, the ousted wife was old and ugly it is quite likely that Mission teaching is used by the old men as an excuse to rid themselves of an economic burden. As far as can be ascertained this is not so prevalent as to constitute a social problem and no cases of hardships arising from it have been recorded. Young men continue to contract plural marriages whenever they can afford to.

LANDS

The nearest landing strip is at KAINANTU and can handle D.C. 3's.

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ETHNOLOGICAL

LINGUISTICS The bulk of the KAMANO speak a language which WURM includes in his GENDE-SIANE-GAHUKU-KAMANO-FORE Family. Within this classification the KAMANO-YAGARIA-KRIGANA Sub Family has about 60,700 speakers of which KAMANO speakers would account for a little over half. Outside the political unit known as the KAMANO Census Division there are three linguistic minorities.

The language spoken in the three villages of IRANO, KAGU and MOIFE is restricted to approx 900 speakers. Usurufa as it is known is a member of the AUYANA-USURUFA Sub Family (5,300 speakers) as also is the KOSENA language spoken by a small group of about 400 to the east of IRANO. At IRANO about 900 people speak OYANA and this is included in the GADSUP-IRANO Sub Family. Both the above Sub Families are included within the GADSUP-AUYANA-AWA-TAIRORA Family and it looks as though these three language minority groups might be outposts of a general westward trend.

During the ~~patrol~~ ^{patrol} the writer was interrupted one night by an old woman. When I tried to find out what she wanted she took fright and disappeared into the night and the rain. Questioning the Councillors I learnt that she was an old woman who lived a hermit like existence in the bush covered bluffs above SONOFI. As she had not been seen for some years it had been assumed that she had died or moved on. Such hermits are not used to be uncommon it seems and were called 'wild men' and 'wild women'. The curious thing is the way the conception of 'wild men' blends into that of the 'masalai'. Despite my description of the all too earthly appearance of my nocturnal visitor, the line of footprints in the mud and their own previous knowledge, the Councillors interchanged the term 'wild man' with that of 'masalai' with its intimations of other worldliness. Questioning on the subject brought forth the following which seems to hold constant throughout the C.D.

MASALAI In appearance the male masalai is tall with abnormally long arms and a body covered in hair. He wears a distinctive type of bilum which falls to his ankles. The female of the species can only be identified by her apparel - a white pul pul and a similar bilum.

Masalais are considered generally friendly and villages were wont to have pet masalais who helped them. Despite their super human attributes - among other things they could change into animals at will - there are stories about bold men outwitting them, stealing their bilums for instance. Such stories are strongly reminiscent of the tales concerning the relationship between men and leprechauns in Ireland or even the Brer Rabbit saga, with their emphasis on mortal guile overcoming the forces of magic. Reminiscent of an Irish institution, the Banchee, the masalai's power to foretell death and its habit of broadcasting the news so that all and sundry could gather in good time for the death of a man. But the masalai seems to be best known for its connection with success in hunting. A man who can join forces with a masalai in the bush is sure of a good bag of possums. This ability to recognise and converse with the masalai is commonly thought to run in families - and significantly - is more liable to be experienced by men whom have spent long periods by themselves in the bush.

Though everyone believes firmly in masalais it is generally conceded that they are not so common as they once were. At the coming of the white man and the missions they retreated into their bush fastnesses. This brings me to what I tentatively term 'The Good Old Days'.

Many facets of native life display this attitude. The diminished and beneficent effects of the masalai have already been mentioned. The men of yore were considered braver and stronger and the women more fruitful. The gardens gave better yields and the food was 'stronger'.

In connection with the latter it was noticed the importance attached to 'SIFU'. Mention of this food to a KAMANO man, invariably elicited a slight emotional response. This is thought of as a 'strong' food which was eaten before taking part in a raid. It gave one endurance and the impression gained is that it once played a more important part

the diet of these people, sweet potato having usurped its importance in more recent times.

While this nostalgia for past times is not peculiar to a native society and we can point to many parallels within our own, one gains the impression that this is so much stronger. The rapidity with which changes are happening adds a pungency to this attitude.

This attitude exists alongside a very real appreciation of the benefits of Administration control.

INITIATION CEREMONIES AND PUBERTY RITES.

When a young girl attains puberty she undergoes the following ceremony. She and her female age mates retire to a house for about seven days of singing, eating and telling stories. The girls are responsible for providing the food which is brought to the house by the girl's mother. During the course of this ceremony it is forbidden for men to go into the house and they give it a wide berth. At the end of this period the girls decorate themselves and go about the village and its grounds in a group, singing and dancing.

A similar ceremony for young males seems to be much less common than it once was. This involved the initiates being grouped together in a house for several days. A fire was lit which kept them constantly warming and they received a diet strong in sugar cane and pig meat. Anyone curious to gain some impression of the size and shape of an old man's house can see the outlines of one at AGANUPUNOFI. This featured an indoor toilet and near it was found the rotting remains of a fish trap built on exactly the same lines as the Lake KUTUBU sort. Fish are no longer taken in the KAMANO streams.

At OMEMA a large baked clay cooking pot was noted, the relic of a once flourishing trade system with a small group of villages centred about KEKETUANTU in the AGARABI C.D.

LABOUR

Within the district the KAMANO men find employment with the P.W.D. and D.A.S.P. A number work for the Council on the roads and others for the missions as teachers or labourers.

The majority of those employed outside the district went as Highland Labour Scheme volunteers, though some have gone to the coast at their own expense. The latter has resulted in over recruitment in the village of AGANUPUNOFI. It has also resulted in a number of men returning with malaria and at least one death can be attributed to this cause.

Generally the people in the South KAMANO show greater enthusiasm to go to the coast than do those in the north and in some villages the major part of the adult population would like to volunteer.

At MCIFE there seems to be a trend to go to POPONDETTA where, it appears, some men have managed to buy land and grow food for sale in the town.

Only a handful of women are employed, all by missions.

TRENDS

No particularly startling trends are revealed. The 1-4 age group has the greatest number of deaths. The increase in population seems consistent with the trend in previous years. Figures for school attendance at Government Schools agree with those supplied by Education. For Mission Schools they have been commented on under the appropriate heading.

GEOGRAPHY/TOPOGRAPHY

Included in the patrol map.

PERSONNEL

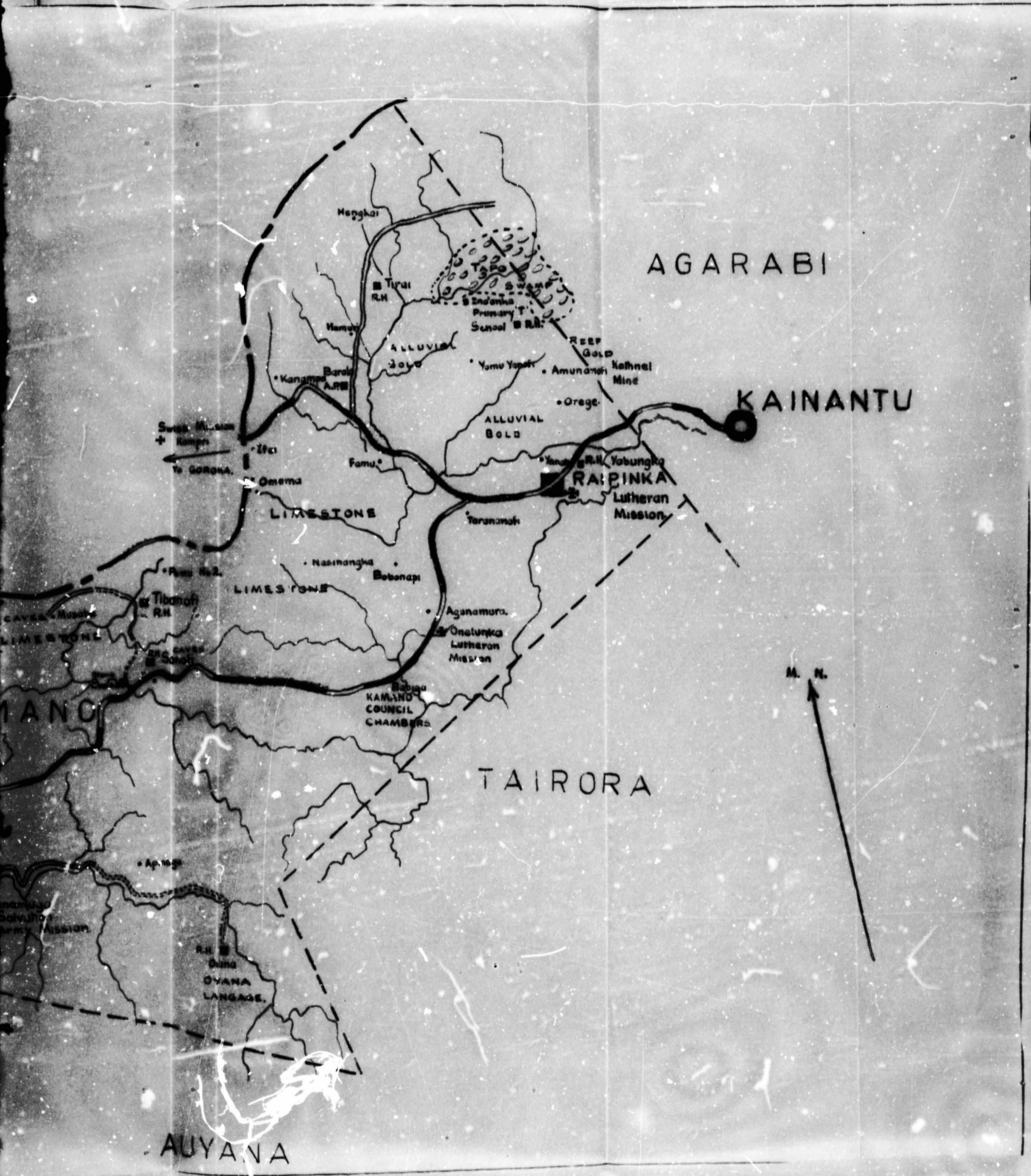
Const. DARIBU - Keen efficient and displays initiative
Interpreter AMBINDA/KINO - A timid man who tends to get easily flustered.

(21) (1)

MENTS

Village Population register.
Patrol rep.

F



AGARABI

KAINANTU

TAIRORA

AUYANA

M. N.

Mangkai

Tiram R.R.

Hama

Kanama

Barak A.R.R.

Famu

Onema

LIMESTONE

Nasinanga

Bobonapi

Aganamura

Onatunika Lutheran Mission

Babia KAMANO COUNCIL CHAMBERS

Yamu Yapan

Amunani Mine

Orage

ALLUVIAL GOLD

Kain R.R.

Yabunga

RAIPINKA Lutheran Mission

Taranuh

Swat M. L. Camp

Kamp

To GOROKA

Pani R.R.

Tibonoh R.R.

CAYAN Mission

LIMESTONE

Ap 100

R.R. Duna

OVANA LANGAGE

MISSION

REEF GOLD

Kehnei Mine

1965
KAMANO CENSUS PATROL

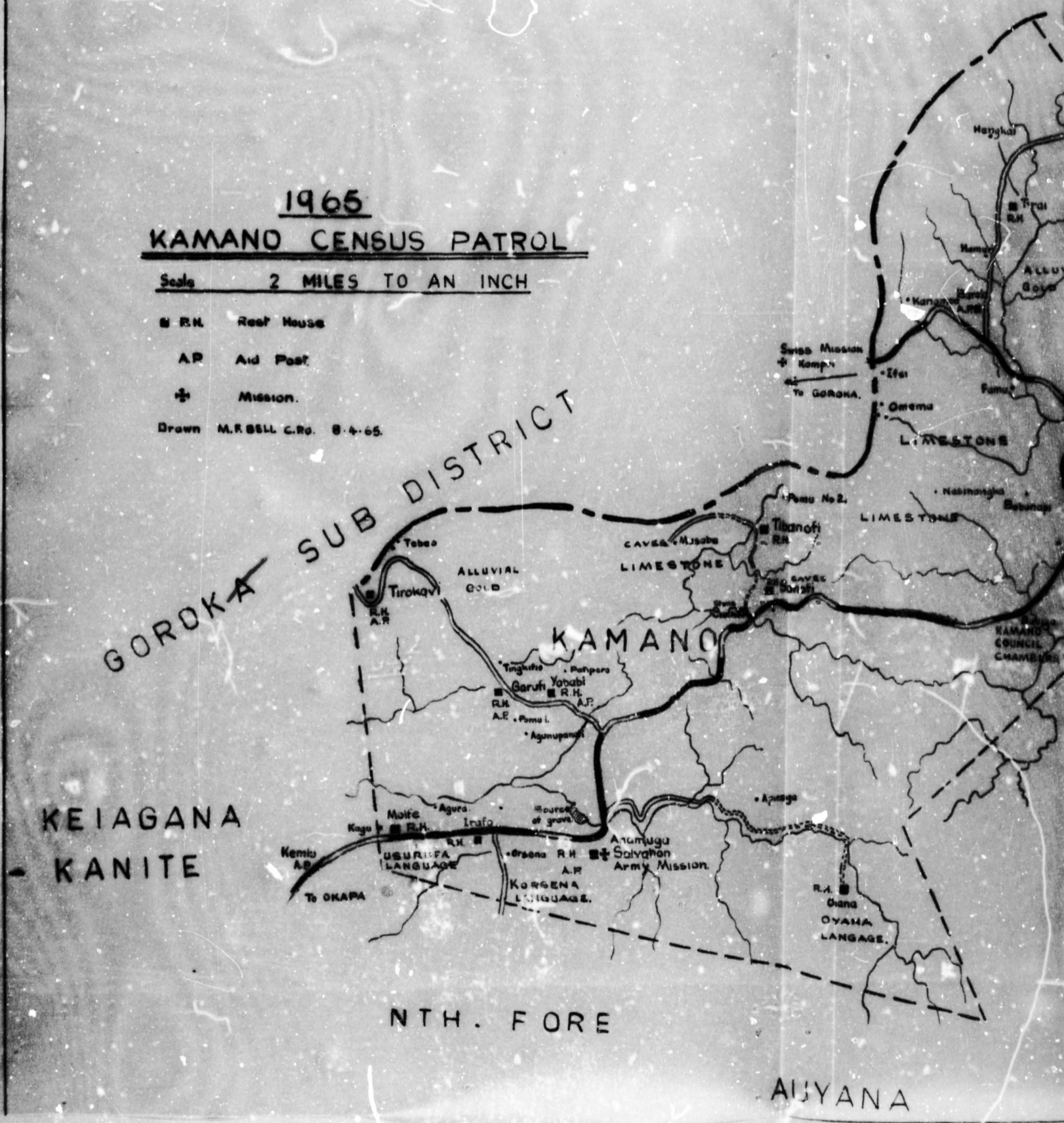
Scale 2 MILES TO AN INCH

■ R.H. Reef House

▲ A.P. Aid Post

✝ Mission.

Drawn M.R. BELL C.RO. 8-4-65.





TERRITORY OF PAPUA AND NEW GUINEA

PATROL REPORT

District of EASTERN HIGHLANDS Report No. KAL 7/64-65

Patrol Conducted by M. F. BELL C. P. O.

Area Patrolled AGARABI C. D.

Patrol Accompanied by Europeans NIL

Natives INT. NOME P.E.C. I.CONST. R.P.N.G.C.

Duration—From 28/4/1965 to 13/5/1965

Number of Days 15 days 13 nights

Did Medical Assistant Accompany? NO

Last Patrol to Area by—District Services 25/11/1964

Medical/...../19.....

Map Reference 2 miles to an inch map of the KAINANTU sub district

Objects of Patrol Census revision and routine administration

Director of Native Affairs,
PORT MORESBY.

Forwarded, please.

..... / / 19

.....
District Commissioner

Amount Paid for War Damage Compensation £.....

Amount Paid from D.N.E. Trust Fund £.....

Amount paid from P.E.D.P. Trust Fund
.....
.....

67.13.69 (2)



Territory of Papua and New Guinea

MICRO

In

F

67-13-69



Department of District Administration

Eastern Highlands District

15th June 1965

30th June, 1965.

District Commissioner,
Eastern Highlands District,
GOROKA.

KAINANTU PATROL REPORT NO. 7/64-65:

Your memorandum 67-3-2 of 15th June 1965, refers.

- 2. Thank you for Mr. Bell's interesting report.
- 3. The comments by you and Mr. Burge have been noted and there appears to be no necessity for me to add anything.

(T.G. Aitchison)
A/DIRECTOR.

A.F. Goy
A.F. Goy
DISTRICT COMMISSIONER.



TERRITORY OF PAPUA AND NEW GUINEA

67.13.64 (B)

Telegrams ~~DISAMX~~ DISCOM

Telephone

Our Reference 67-3-2

If calling ask for

Mr.



Department of District Administration.

GOROKA,
Eastern Highlands District.

15th June, 1965.

The Director,
Department of District Administration,
KONEDOBU.

KAINANTU PATROL No. 7/64-65.

The abovementioned report is forwarded herewith together with comments by the Assistant District Commissioner, Kainantu. Some additional comments follow:-

OUTLINE OF POLITICAL SITUATION: Page 3, Paras. 2 & 3.

I regard these comments as a very encouraging situation in the Agarabi Census Division. I feel that the new Advisor to the Agarabi Local Government Council will provide sufficient stimulus to shortly have this Council on a satisfactory basis.

COMMERCE AND INDUSTRY: Page 4.

I am afraid that these people must learn by the trial and error system. Any amount of talking does not dampen the enthusiasm for trade stores. In relation to the gold mining, most of the foreign natives are Chimbus and the population is declining because a very small amount of gold is currently being won. It would appear that the field is almost completely worked out. Recent gold returns are less than 10% of what they were 12 months ago. Many of the Chimbus have returned to their home areas.

COMPLAINTS AND COURTS: Page 5.

The lack of crime brought to the attention of the Patrol Officer is due to the fact that the Agarabi Council comes within the Kainantu Police Zone and all criminal matters are reported directly to the Police at Kainantu.

ROADS AND BRIDGES: Page 6.

The Assistant District Commissioner has been requested to attend to this matter.

GENERAL:

The report has been well presented by Mr. Bell and is a further indication of his sound approach towards patrolling duty.

A. F. Gow
A. F. GOW
DISTRICT COMMISSIONER.

(12) (2)

Department of District Administration,
67- Sub-District Office.

Department of District Administration,
Sub District Office, strict.
KAINANTU.....E.H.D.
10th. May, 1965.

31st May, 1965

67-1-2

The Assistant District Commissioner,
KAINANTU Sub-District.
Eastern Highlands District.

The District Commissioner,
Department of District Administration, 1964-65.
GOROKA.....E.H.D.

PATROL CONDUCTED BY: M.F. Bell C.P.O.

AREA PATROLLED: AGARABI Sub-District.

PATROL NO. 7/64-65 KAINANTU.

PATROL ACCOMPANIED BY: D.D.M. Interpreter and one Const. R.P.B.G.O.

DURATION OF PATROL: From 28th April until 13th May 13 nights

Attached please find copies of a report of the patrol by
Mr. M. Bell, C.P.O. camped out.

OBJECT OF PATROL: Census revision and administration.
The patrol, a routine census, was well carried out.

Mr. Bell's hope that the Agarabi people will gradually
overcome their apathy would seem to be well founded.
However, the situation, though much improved over the last
twelve months, is still not all that could be desired.

INTRODUCTION

There appears to be a general feeling in the Agarabi and
Kamano Division that an amalgamation of these two councils
would be desirable. If this amalgamation does take place,
a marked improvement in the Agarabi should result.

Such a close tie with the more vigorous Kamano people would
have the result of speeding up development in the Agarabi
Division. The AGARABI Census Division includes the township of

The over-recruitment mentioned still continues. With the
recent fall in coffee prices the people may possibly lose
interest in coffee, which would have the effect of sending
more of the young men away as casual workers, though such
a situation has not yet developed.

The council has now started to compile its own census
records and will no longer make alterations to this
department's Tax Census Register.

For your information please.

RECEPTION OF PATROL

The patrol was afforded an adequate reception
wherever it went. Villages were cleaned, rest houses prepared
and the people gathered with the minimum fuss for census.
Compared with other census divisions the people seemed
restrained and while the reception

B. W. P. Burge
B. W. P. BURGE
ASSISTANT DISTRICT COMMISSIONER.

be classed as enthusiastic.

Department of District Administration,
C/- Sub-District Office,
KAINANTU,
Eastern Highlands District.
18th. May, 1965.

The Assistant District Commissioner,
KAINANTU Sub-District,
Eastern Highlands District.

PATROL REPORT - KAINANTU NO.7 of 1964-65.

PATROL CONDUCTED BY: M.F.Bell C.P.O.
AREA PATROLLED : AGARABI Census Division.
PATROL ACCOMPANIED BY: D.D.A. Interpreter and one Const. R.P.N.G.C.
DURATION OF PATROL : From 28th.April until 13th.May. 13 nights
camped out.
OBJECT OF PATROL: Census revision and routine administration.

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INTRODUCTION

On this patrol I was verbally instructed to revise the census figures for the area and attend to matters of routine administration. The previous census of this division was performed in 1963.

The AGARABI Census Division includes the township of Kainantu and has as its northern boundary the Ramu River. A steep wall of mountains just to the south of the Ramu act as a natural barrier between the Highlands and the flat Markham/Ramu valley.

It is over thirty years since the station was started at Kainantu and the Agarabi people can thus claim to have been within the sphere of European influence for longer than other Highland groups.

RECEPTION OF PATROL

The patrol was afforded an adequate reception wherever it went. Villages were cleaned, rest houses prepared and the people gathered with the minimum of fuss for census. Compared with other census divisions however, the people seemed restrained and while the reception was friendly it could hardly be classed as enthusiastic.

PATROL DIARY

- 27/4/65 By landrover to TUEMPINKA and there revised census. Inspected Village, sanitation fair, Walked back to KAINANTU. 16.00 Hrs By Landrover to OBURA.
- 28/4/65 By landrover to KAINANTU. Revised census for the village of ANONA returning to the station about 1600hrs.
- 29/4/65 8.00 1100hrs Final preparation for patrol. 11.00 hrs - 12.00 hrs To ANAPORONKA R.H. by landrover. 12.00 hrs Spread word of the arrival of the patrol, made camp and bought food. 13.00hrs to 16.00hrs. Visited ANAPORONKA, TARUMARI and BARAPA villages, also BARAPA Sawmill. Village housing satisfactory. Too many trade stores. Slept ANAPORONKA
- 30/4/65 8.00hrs. Census revised for above three villages. Approx. 1300. Attendance good. Finished 16.00hrs. 16.00 - 17.00hrs. Walked along INONKA road returning via TAPO Mission. 18.00-19.00 hrs. Arbitration concerning damage to trees. 19.00-20.00hrs Compiled statistics. Slept ANAPORONKA
- 1/5/65 8.05hrs Walked to AIAMONTINA R.H., about 1 1/2 hrs across a ridge. Visited a number of new hamlets under construction and then revised census for AIAMONTINA, finishing about 16.00hrs. Had dinner with Father REY from AIAMONTINA Plantation. Slept AIAMONTINA R.H.
- 2/5/65 Sunday - visited a small lake situated 1 1/2 hrs strenuous walk to the north of here. Slept AIAMONTINA R.H.
- 3/5/65 8.00hrs About an hour and half walk to POMASI 1 where revised census. Then continued on over the divide to POMASI 2 obtaining fine view of Markham Valley. Revised census 19.00-21.00hrs Compiled statistics. Slept POMASI 2 R.H.
- 4/5/65 8.15hrs Two hours stiff walking to BILIMCIA changing carriers half way. Census revision of BILIMCIA completed about 13.00hrs Continued on down a road to UNANTU and there made camp. 19.00-22.00hrs Compiled statistics. Slept UNANTU R.H.
- 5/5/65 8.30 Census revised for UNANTU and visited the village. Then on to PURANO and revised census. Village inspected. 15.00-19.00hrs. Compiled statistics. Slept PURANO R.H.
- 6/5/65 8.00hrs. Walked to NAMONKA and revised census then did the same at TUPA and ASAPUIA. All villages in fair order. 15.00-21.00hrs Statistics compiled and heard a few arbitrations. Slept ASAPUIA R.H.
- 7/5/65 8.15 Left ASUPUIA and revised census at ANONANTU. Inspected hamlets and walked to YONKI and revised census. Walked to ABINAKENU revised census and inspected hamlets. Visited hamlets of OKIPIENU. 16.00hrs. Reached KEKETUANTU and made camp Slept KEKETUANTU R.H.

- 8/5/65 A.M. Census revised for OKENTENU, KEKETUANTU and KAINANANTU.
P.M. Statistics compiled.
Slept KEKETUANTU R.H.
- 9/5/65 Day observed. Slept KEKETUANTU R.H.
- 10/5/65 8.00 Visited hamlets of OKENTENU and KEKETUANTU.
Census revised at IOUNA. Walked to ISONTENU and revised
census for these and PUNANO 2.
Slept ISONTENU R.H.
- 11/5/65 7.45 Main cargo line direct to UMINUPINENTU. Self to
PUNANO 2 then DOTENAKENU where the census was revised,
inspected both hamlets - then SOSOINENTU where we did the
same. Arrived in UMINUPINENTU late afternoon.
Slept UMINUPINENTU R.H.
- 12/5/65 8.15 Census revised for UMINUPINENTU, YOMINTAPO, TUVANANATU
and AKANANTU. Finished mid afternoon. Drove back to
KAINANTU Station in the D.A.S.F. vehicle.
- 13/5/65 8.05 Left the Station - driven out to the AGARIBI Council
Chambers where I revised census for KAINOA and KAINANTU,
about 1300 people. Walked back to the Station about 15.45.

END OF PATROL.

Michael Bell C.P.O

(4)

continued.....

VILLAGES.

Reading through the village books it is obvious that the housing situation in the Agarabi has improved in the last year. A considerable amount of new building was noted during the course of the patrol.

The village of AIAMONTINA which has had a reputation for untidyness and insanitary conditions in general for some time has renewed itself almost completely on a new site to the south. When the patrol passed through the villagers were completing their new homes and had not yet destroyed the old hamlet of AVIMPA. This is an unhealthy place and future patrols might check that it is not left standing.

Comparatively few villages still cling to the habit of building their hamlets on cold, inaccessible ridge tops. The trend is to the valleys, closer to water and good garden ground.

Generally it can be said of the census division that hygiene and sanitation range from fair to quite good.

Village Officials.

The councillors vary from disinterested to enthusiastic. However the patrol slept in a different rest house practically every night and any impressions gained as to the worth of individual officials was superficial at the best.

At the commencement of the patrol it was suggested to President ONO that he and those Councillors that comprised the committee responsible for the enforcing of Council Rules should accompany the patrol. At sporadic intervals throughout the patrol Cr. ONO and the other committee members appeared but they did not appear particularly zealous in detecting infringements of the rules. No doubt they appreciated that they are shortly due to stand for re election.

OUTLINE OF THE POLITICAL SITUATION.

As already mentioned the Agarabi people have been in contact with Europeans for thirty years and by the standards prevalent in the Highlands at present they can be termed 'sophisticated'. An unusually large number of the adult male population have been outside their district, either under the auspices of the Highland Labour Scheme or under their own initiative. The main road to Lae runs through the division and in addition an increasing number of Agarabi men are buying their own tickets to places as far afield as Rabaul.

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continued.....

The Agarabi Council was started in 1960. As well as erecting permanent Chambers, and Aid Posts it also employs quite a number of local men to help it fulfill its maintenance obligations on the Highlands Highway. Council influence then is felt throughout the division.

In view of the above it is hard to see how this division acquired a name for apathy towards the efforts of the Administration. For some time the Agarabi has been synonymous with dirty villages and a general 'couldn't care less' attitude. This opinion is not peculiar to D.D.A. officers for I have heard it forcibly expressed by field officers of the D.A.S.F. and P.H.D. To some people the poor attendance at the meeting arranged between the Councillors and the visiting Mission from the U.N. was an illustration of the attitude which had come to be thought of as typical of these people.

With the above in mind I commenced this patrol prepared to encounter irritating incidents. These were not forthcoming. Co-operation from the people and their elected officials was adequate and the only thing that can be said was that they seem to lack the spontaneity that I have encountered previously in the Highlands. However that is a purely subjective interpretation and in view of my inexperience should not be taken too seriously. It is too early to say whether this marks a general upward trend in the situation in the Agarabi but I should say that there was cause for moderate optimism.

Relationships between the natives, Europeans and the Missions are satisfactory. The latter are doing sterling work in the field of education and I think that this is realised by the Agarabi people.

Like other Highland peoples that I have encountered trouble is caused by defaulting over 'bride price', though not to any greater extent than elsewhere in the area. What does occur to a greater degree than other places is the custom of swapping and adopting children. A very large proportion of the domestic squabbles in this division centre about this issue.

The exodus of young males to the coast is causing a social strain in some cases. In fourteen out of the thirty census units more than thirty per cent of the male population are in employment and while the larger part of these are employed within the district they are still away from the village when the heavy work is to be done. While it is possible to limit the number of recruits under the H.L.S. it would seem impossible to prevent men making their own way to the coast.

AGRICULTURE.

The pattern in the Agarabi is not markedly different from elsewhere in the District. The emphasis is on sweet potato, yams and taro, reinforced by European vegetables and such fruits that can be gathered in the fairly dense forest which one meets over 7,000ft.

The influence of the Ramu/Markham valley can be seen in the slightly more tropical type of vegetation - around Pomasi and Bilimoi'a for example. The tall, feathery palm that bears the Highland equivalent of the betel nut is common and provides the locals with a useful trade item.

For meat the Agarabi people rely on their pigs and fowls though they possess over sixty head of cattle on a number of D.A.S.F. cattle projects. Fresh beef is still a novelty item. In addition the people have taken to the breeding of fish with rather startling enthusiasm. It is not uncommon for a village to possess three or four ponds full of carp, though here as in other divisions I doubt whether fish will ever play a significant part in the local diet. Fish ponds seem to have acquired prestige value.

1. Cash cropping rests almost ^{entirely} on coffee. The latest figures reveal that there are 165,000 mature trees in the division. The beans thus produced are marketed through D.A.S.F., N.A.M.A.S.U., Collins and Leahy, Casey and Jascar Ltd.

2. The only other agricultural cash crop is the growing of European vegetables for sale to Europeans in Kainantu and on the plantations and mission stations.

COMMERCE & INDUSTRY.

Nearly every tradestore in the Agarabi has a licence which was rather surprising. I am inclined to think that there may be too many of them. The village of Uminufintenu for instance has three native owned tradestores with 150 yards of one another - all with licences. This seems to be a bit excessive for four hundred people. When people came forward with requests for yet more stores they were treated to a short lecture on the dangers of pushing one another out of business.

Several hundred male natives in the Agarabi make a living of sorts from alluvial gold mining. At Yonki there is a settlement of 'foreign' natives who work the local streams. They are represented on the Council and although theirs is a shifting population their settlement is quite neat and relationships with surrounding groups satisfactory. The population of this settlement appears to be declining somewhat, probably due to eye disease.

continued.....

An interesting venture is the Barapa Sawmill Society. This is an association of Agarabi men who have put capital into a sawmilling plant up in the hills behind Tarumari. They employ nine men on the plant itself and the venture is run by a committee of four. The Administration is probably the Society's best customer. Founded in 1963 it is too soon yet to tell if the Society is going to prove a financial success.

LAND.

During the course of the patrol no significant areas of land suitable for development were noted. There are already five European owned plantations in the division and ground has also been leased to the Lutheran and Swiss Missions. While there are no obvious land shortages in the area I would judge that there was little future for large scale land alienation projects.

COMPLAINTS & COURTS.

EDUCATION. The patrol dealt only with arbitrations. Whether this shows a commendable lack of crime or a preference for taking serious complaints into the office at Kainantu I am not sure. As mentioned before the chief cause of arbitrations in the census division is the custom of adopting young children. Commonly the true parent decides to claim a child back when it attains its early teens; a quarrel then ensues as to the amount of maintenance to be paid to the foster parents. Reasons for the giving of children in adoption are mixed. Economic pressures often make it convenient for a family to farm out children to less well endowed families. It happened on occasion that a woman would claim ownership of another ^{person's} families child on the grounds that the true parents of the child were neglecting it and she had been feeding it. Finally a case was noted of a woman who, after a quarrel with her husband, gave their child to another woman in order to spite her partner.

REST HOUSES.

Every village of any size in the Agarabi has either a rest house or a meeting house which is quite adequate.

HEALTH.

The people in the vicinity of Unantu and Bilimoi'a were suffering from the tail end of a flu epidemic but this was known by P.H.D. Otherwise health was satisfactory. For some unexplained reason the people in the vicinity of Sosointenu seem particularly susceptible to eye diseases.

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continued.....

There are four permanent materials Aid Posts in the division and one constructed of native materials. They were well kept and the orderlies had no complaints about the behaviour of the local people in relation to themselves or the work which is expected of them in helping to maintain the posts.

Fear of sorcery is still rife and can be classed as a health hazard in that it affects peoples attitude towards health services in general. Rather than visit a post on land owned by another village, and by so doing become vulnerable to sorcery, people often prefer to suffer in silence.

CARRIERS.

No difficulty was experienced in the hiring of carriers and they were paid the usual rate of 1/- per hour.

EDUCATION.

Punano Primary 'T'. : Prep., Std2. and 3. A total enrollment of 115 of which 33 are girls.

Agarabi Primary 'T' : Prep. to Std 5. Total enrollment of 201 of which 66 are girls.

Oxentenu Mission (Lutheran) School. Aprep class of 35 who receive instruction in English.

Swiss Mission School. Prep. to Std.5. Total enrollment of 160.

Within the town itself there are another two primary establishments (one government and the other conducted by the Salvation Army) Individual teachers declare that though the Agarabi people appreciate the facilities available they tend to avoid working on school projects and have to be continuously chivvied. The Education Inspector, however, says that he is satisfied and finds the people moderately co-operative.

ROADS & BRIDGES.

None of the roads noted were in too bad a condition considering the amount of rain that has fallen in the past few months. The only suggestion that I would make is that the bridges in the vicinity of Tapo acquire some proper decking instead of the present arrangement of rotten fence posts. The Tapo road has about a dozen vehicles a day along it.

MISSIONS.

Probably the most influential mission in the Agarabi, in terms of the influence that they exert if not in numbers, are the Seventh Day Adventists. They work through native evangelists and their converts seem most punctilious in observing the Sabbath, abstaining from pork etc. The Lutherans while as widely spread, seem to have made less of an impression. Their churches are notably shabby. Finally the Swiss Mission has a station in the Agarabi with a European staff. Their most impressive achievement to date is the school which has an enrollment of 160 and classes running to Std. 5.

LABOUR.

The prospects for H.L.S. recruiting in this area are not good. As has already been mentioned 14 out of the 30 census units are fully or over recruited. The remaining census units are, with a couple of exceptions, partially recruited. In the latter places a number of young men expressed their willingness to volunteer but did not come forward during the patrol's stay in the village. They required a few days notice and so the councillors were told to collect the names of those willing to volunteer and bring them into the next council meeting.

The C.D.W. camps at Kassam and Yonki, as well the smaller Ramu Hydroelectric Scheme, employ the most men. The plantations and the labour demands of the station itself accounts for the greater part of the remainder. The only women employed work at the Kainantu Hotel.

Finally the idea of restricting the outflow of H.L.S. men to a third of the eligible male population becomes impracticable when it is so simple for men to go to the coast under their own steam.

CENSUS.

Some years ago a new scheme was started where the census books were left at the council house so that the council clerk could make corrections. Village committee men were charged to report all deaths, births, marriages and migrations in and out to the council clerk.

The result of this scheme is that it is now impossible to relate the present figures to those arrived at in the census which was done two years ago. Entries, in a variety of handwriting styles - some of which are practically illegible, have been made very often incorrectly. Wife has been accredited to the wrong husband and when she has been married within her own unit her name sometimes remains with that of her father as well as her new husband. Village committee men have varied in the accuracy

at on Register

continued.....

Area Patrolled

10

RATIC

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and frequency with which they reported the variations in the composition of their villages. A couple of cases were noted of the birth of a child being reported by two people at different times which resulted in the child being found in the book under two different names. Many names had been crossed out with no indication to show whether they had died, married or migrated out.

view

In ~~few~~ view of the confusion caused by the above system I would suggest that Census Books are kept in the Sub District Office and the Council use a set of their own. Failing this the system might work if all entries made between census patrols were made in red ink or some other distinctive fashion.

Apart from the over recruiting no significant trends were detected in the census. Attendance was satisfactory. The village book for Tuempinka is missing & has not been annotated as yet.

CONCLUSION.

An enjoyable patrol, which unfortunately had to be compressed into two weeks.

Michael Bell

26 AUG 1965



TERRITORY OF PAPUA AND NEW GUINEA

PATROL REPORT

District of EASTERN HIGHLANDS Report No. KAI 8 of 1964/1965

Patrol Conducted by PETER LAURENCE LYONS, PATROL OFFICER

Area Patrolled GADSUP CENSUS DIVISION

Patrol Accompanied by Europeans MR. W. E. TUCKER, P.O.
MR. ONO AIA, PRESIDENT, LOCAL B. COUNCIL

Natives MR. UNAI DAROI, INTERPRETER
1 MEMBER A.P.N.G.C.

Duration—From 7 / 6 / 1965 to 24 / 6 / 1965

Number of Days 18

Did Medical Assistant Accompany? No

Last Patrol to Area by—District Services 10 / 1964

Medical / / 19

Map Reference

Objects of Patrol Census Revision, Talks on Local Government, Common
Roll, Land Matters, Roads and Bridges, General Administration

Director of Native Affairs,
PORT MORESBY.

Forwarded, please.

 / / 19

District Commissioner

Amount Paid for War Damage Compensation £

Amount Paid from D.N.E. Trust Fund £

Amount paid from P.E.D.P. Trust Fund

67-13-81

22nd September, 1965.

District Commissioner,
Eastern Highlands District,
GOROKA.

XAINANTU PATROL REPORT NO. 8-64/65:

Receipt is acknowledged with thanks for 2 Patrol Reports by Messrs. Lyons and Tucker covered by your memorandum 67-3-2 of 16th August 1965.

2. Your comments and the comprehensive one composed by Mr. Frew have been noted.
3. Mr. Lyons accomplished satisfactorily the tasks set him. His observations on the political situation are sound. The opinions of the Gadsup people should be respected. After a few years experience they will be able to hold their own against the Agarabis.
4. Mr. Tucker must have gained valuable experience during the course of this patrol. He has submitted a detailed report showing that a lot of thought has gone into his work. He seems very interested in field work and can compose a good report. He should be encouraged to keep the standard of his work at this level at all times.

(T.G. Aitchison)
A/DIRECTOR.

69.13.81 (28)



TERRITORY OF PAPUA AND NEW GUINEA

Telegram ~~XXXX~~ DISCOM
Telephone
Our Reference... 67-2-2
If calling ask for
Mr.....



Department of District Administration,

GOROKA.
Eastern Highlands District.

16th August, 1965.

The Director,
Department of District Administration,
KONEDOBU.

KAINANTU PATROL No. 8/64-65.

Enclosed herewith please find the abovementioned report submitted by Mr. P.L. Lyons together with supplementary report submitted by Mr. W.E. Tucker, C.P.C. Also enclosed herewith please find comments submitted by the Assistant District Commissioner, Kainantu.

It has since been determined that the Gadsup and Tairora Councils will be established as separate identities and that the Kamano and Agarabi Councils will combine as an individual Council.

A. F. GOW
(A.F. GOW)
DISTRICT COMMISSIONER.



TERRITORY OF PAPUA AND NEW GUINEA

26

Telegrams

Telephone

Our Reference 67-2-9

If calling out for

Mr.

Department of District Administration,
Sub District Office,
KAINANTU.....E.H.D.

3rd August, 1965

District Commissioner,
Department of District Administration,
GOROKA.....E.H.D.

KAINANTU PATROL REPORT No. 8/1964-65

Please find attached Patrol Report submitted by Mr. P.L. Lyons, Patrol Officer, and Mr. W.E. Tucker, Cadet Patrol Officer, covering the Gadsup Census Division.

2. Local Government

Following Mr. Lyons' patrol, reports were received at Kainantu that the people were no longer satisfied with the proposal to amalgamate with the Agarabi and Kamano Councils. In addition, European planters resident in the area, were also dissatisfied and it appeared that there was a strong and well supported movement in the area favouring the establishment of a separate Council for the Gadsup area. It seemed obvious that, though Mr. Lyons' patrol was well received and the people were enthusiastic about the prospects of the introduction of Local Government, they had really given little thought as to what form Local Government should take.

A meeting was held at Arona on 17th July last, which was attended by most European residents and leading native residents of the area, to further discuss the situation, and it was subsequently reported to me that the people favoured a separate Council. Subsequently, I called and attended a series of six meetings, held over the period 27th to 29th July, at centrally selected villages in the area, to obtain at first hand the views of all residents. The meetings were well attended and they unanimously agreed that a separate multi-racial Council should be formed in the Gadsup area. It was also agreed that in about three years hence, the possibility of amalgamation with the proposed Kainantu Council would be further considered.

The reasons for the change of attitude on the part of these people is that they fear that their own local identity will be swallowed by amalgamation; and that they have had no previous experience with local government and that their representatives will be at a disadvantage in association with the more experienced and sophisticated Agarabi and Kamano representatives. The old animosities between the Agarabi and Gadsup still exist in some quarters and this is also believed to have been a factor in the decision. The European residents are also solidly in favour of a separate Council, for reasons given above.

cont....

2.

A recommended proclamation for the Gadsup multi-racial Council has previously been forwarded to you and I trust that there will be an early gazettal so that we may proceed with the Council establishment and elections. The Local Government Adviser, Mr. M. F. Carroll, has already written to you, under separate cover, on the results of the Gadsup meetings.

3. Census Statistics

The village census figures do not reconcile with the figures obtained at the previous census. I do not agree with Mr. Lyons' statement that a reconciliation was impossible, owing to the inclusion and omission of some villages from the Census Division, as the figures obtained from each village should have been reconciled with the figures obtained at the previous census. In future, Census statistics will be extracted in the village area immediately following the actual census, so that reference may be made to the official village representative should any inconsistencies arise in the records.

When the original Census records were compiled, insufficient space was left for the additional new births and migrations such that the records have become cramped and difficult to interpret. New records will be compiled during the next census period.

4. Common Roll

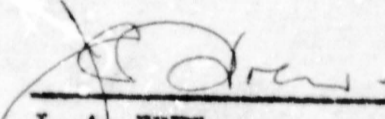
The House of Assembly Common Roll is being brought up to date and the Local Government roll is being compiled on the appropriate forms, which were recently received.

5. Health

Matters relating raised in the report will be referred to the Medical Officer, Kainantu.

6. I apologise for the delay in the submission of the report as it was not received until last week. I will in future ensure that officers complete and submit their reports within the week following the conclusion of the patrol.

7. Claims for Camping Allowance are attached herewith.



J. A. FREW
ASSISTANT DISTRICT COMMISSIONER



TERRITORY OF PAPUA AND NEW GUINEA

Department of District Administration,
Sub District Office,
KAINANTU.....E.H.D.

Telegrams

Telephone

Our Reference 67-1-2

If calling ask for

Mr.

3rd June, 1965

Mr. P. Lyons,
Patrol Officer,
KAINANTU...E.H.D.

GADSUP CENSUS PATROL

You will prepare to conduct a patrol of the Gadsup Census Division, departing Kainantu on Monday, 7th June, 1965.

Please contact the Inspector-in-Charge of the Kainantu Police detachment and arrange for two members of the Force to accompany the patrol.

You will be accompanied by Mr. Cadet Patrol Officer Tucker.

Mr. Tucker has had previous experience in census work and will be able to help in this regard.

You will endeavour to finalize all outstanding land work in the Gadsup and as Mr. Tucker is untrained in this activity, part of your duties will be to instruct him in land work.

Do not collect personal tax as the Gadsup Local Government Council is expected to be formed shortly and tax collection will be that Council's duty.

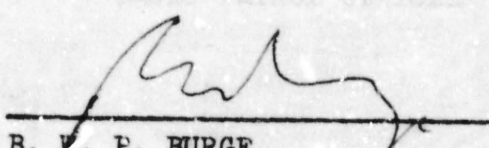
Bring the House of Assembly Common Roll up to date and compile a Council Census Register.

The people of the Gadsup Division have been served notices under the Road Maintenance Ordinance and you are to take the names of those who have failed to carry out their duties under the ordinance; these people will be prosecuted in due course.

Make enquiries as to the feeling of the Gadsup people in regard to their amalgamation with other Councils in this Sub District.

The patrol should take between three and four weeks.

For your attention please.


B. V. F. BURGE
ASSISTANT DISTRICT COMMISSIONER.



TERRITORY OF PAPUA AND NEW GUINEA

103 (12)

Department of District Administration,
Sub District Office,
KAINANTU.....E.H.D.

Telegrams
Telephone
Our Reference.....67-2-9
if calling out for
Mr.....

25th June, 1965

Assistant District Commissioner,
Sub District Office,
KAINANTU.....E.H.D.

PATROL REPORT KAI 8 of 1964/1965.

District: Eastern Highlands
Patrol Conducted By: Peter L. Lyons
Area Patrolled: Gadsup Census Division
Accompanied by: Mr. W. Tucker, C.P.O.
Mr. Ono Aia (President, Agarabi L.G.C.)
Mr. Uwai Daroi, Interpreter
1 Member R.P.N.G.C.
Duration: 7th June - 24th June, 1965
Last Patrol: October 1964
Objects of Patrol: 1. Census Revision
2. Land matters
3. Common Roll
4. Roads and Bridges
5. Local Government
6. General administration

10th June, 1965: Talked to Inspector, inspected new road from Fundibasa on route to Mr. Hartiba, M.H.A. for Tari, who was staying with G.I.N. members stationed at Simamari. Census carried out and talks held with people. Payment for timber rights over 230 acres of land made (1965).

12th June, 1965: Walked to Fundibasa, inspected new road. At Fundibasa Census carried out with people. Inspected a road and discussed a solution with people.
W. E. TUCKER
CADET PATROL OFFICER

13th June, 1965: Sunday. Walked to Tari via Gorakina. Inspected Tari valley road on route. Held talks with people after being welcomed by a "sing-song" ceremony.



TERRITORY OF PAPUA AND NEW GUINEA

Department of District Administration,
Sub District Office,
KAINANTU.....E.H.D.

Telegrams

Telephone

Our Reference.....

If calling out for

Mr.....

28th June, 1965

PATROL REPORT - KAI 8 of 1964/1965

INTRODUCTION

The last patrol to this area was my patrol No. KAI 5 of 1964/1965. In addition, a complete patrol of the Census Division was carried out by myself in October, 1964. This latter was a Local Government Survey.

DIARY:

- 7th June, 1965: Departed Kainantu for Kassam by Landrover, stopping en route to inspect new trade store site at Yauna. Set up camp at Kassam and began Census. Self returned to Kainantu to attend Coroner's hearing into death of child at Kainantu. Mr. Tucker remained at Kassam.
- 8th June, 1965: Attended hearing at Kainantu. 1.00 p.m. departed for Kassam. Held talks with people and inspected new bridge works at Kassam.
Slept Kassam
- 9th June, 1965: 0630: Departed on foot for Abonamo via Urona hamlets of Kassam. Arrived Abonamo 0830 and set up camp. Census carried out and talks held with people on local Government.
Slept Abonamo
- 10th June, 1965: Walked to Mamerain for Census and talks with people; then to Pundibasa Village. Census carried out and talks held until late p.m.
Slept Pundibasa
- 11th June, 1965: Walked to Binamarien, inspected new road from Pundibasa en route. Met Mr. Huntibe, W.H.A. for Tari, who was staying with S.I.L. members stationed at Binamarien. Census carried out and talks held with people. Payment for timber rights over 290 acres of land made (£250).
Slept Binamarien
- 12th June, 1965: Walked to Tombendaka via Pundibasa Aid Post. Inspected new work on Aid Post. At Tombendaka Census carried out and talks held with people. Inspected a disputed coffee block and discussed a solution with owners.
Slept Tombendaka
- 13th June, 1965: Sunday. Walked to Kambaira Village via Korangka. Inspected Wanton river valley road en route. Held talks with people after being welcomed by a "sing-sing" ceremony.
Slept Kambaira

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128

(19)

14th June, 1965:

Queen's Birthday Holiday. Census of Korangka and Kambaira Villages. Paid out money for Kambaidam land area; then walked to Arau Village, where an official reception party presented me with a traditional gift of arrows. Census carried out, and talks held with people.

Slept Arau

15th June, 1965:

Walked to Barosira late a.m. and set up camp. Discussions held with people. No Census carried out.

Slept Barosira

16th June, 1965:

Census at Barosira, and further discussions with people. Walked back to Arau and met vehicle. By car to Onaningka Rest House. Held talks with people of Sasaura and Onaningka.

Slept Onaningka

17th June, 1965:

Census held at Onaningka for Sasaura and Onaningka Villages. Departed by car for Bioka and set up camp. Census started by Mr. Tucker. Self to Kainantu to deliver Kambaidam documents to A.D.C. Returned Bioka 18.30 hours.

Slept Bioka

18th June, 1965:

Discussions held with people, and then by car to Omaura Village. Set up camp and began Census. Talks held with people, and payment made for Timber rights over 30 acres of land (£25). Vehicle returned Kainantu.

Slept Omaura

19th June, 1965:

Walked to Saiora for Census and talks with people. Returned to Omaura p.m.

Slept Omaura

20th June, 1965:

SUNDAY. Walked to Ikana Village and set up camp. Talks with people during p.m.

Slept Ikana

21st June, 1965:

Census at Ikana. Then walked to Tombena for Census and talks with people. Walked to Akuna (new rest house) and set up camp. Talks held with people during p.m.

Slept Akuna

22nd June, 1965:

Census of Akuna, Amamonta, Wopera and Onamuna Villages, and talks held with people from these four groups. Thence by Landrover to Kainantu during p.m.

Slept Kainantu

3.

4.

(20)

23rd June, 1965: By Toyota to Aiyura Village for Census and talks with people. To S.I.L. to arrange interview with Dr. Dean; then returned to Kainantu.

24th June, 1965: To S.I.L. for talks with Dr. Dean re establishment of a Council Ward at Ukarumpa. Returned Kainantu.

END OF PATROL

Reception of Patrol

On the whole, the people received the patrol with a more than average friendliness. They were very enthusiastic in their approach to general discussions on Local Government, and the public meetings held in the villages were very well received.

At Arau Village, a reception committee welcomed the patrol and presented myself with six traditional arrows, each one representing different phases of use in the village society. In short, this presentation was equivalent to "Burying the Hatchet", as a speech by the Luluai indicated that the people were prepared to begin thinking in terms of overall advancement, instead of thinking as their ancestors had in the past, of merely restricted, insular matters. Accordingly, I made a nominal return, the gift to the village leaders, of trade tobacco and a few tins of ration meat. This constituted a fair exchange of gifts in their minds, and they appeared to appreciate the exchange.

Political Situation

My Memorandum 39-1-12 of 28th June, 1965, to Assistant District Commissioner, Kainantu, refers.

During the patrol, amalgamation of the Gadsup, Kamano, Agaabi and Tairora Council areas was proposed to the people, with very good results. The greater majority of the people were very much in favour of the proposal. However, both Arau and Barosira Villages rejected the proposal, although they agreed to join a Gadsup Council. This would seem to indicate that neither village was able to accept the idea of a combined Council at short notice. Accordingly, I did not press the matter but will be returning to Arau on 2nd July to discuss the matter further. I hope that this meeting with the people will be more clearly understood, and open the way for a better understanding of what is involved.

Population Census

Village population Registers are attached.

Agriculture

There are over 150,000 coffee trees planted in the Gadsup area, not including those trees planted by European planters. Production annually is estimated at fifty to sixty tons.

While at Pundibasa, I inspected several coffee blocks and found that much of the coffee was being attacked by some kind of insect. Both green and ripe beans showed signs of this. I did not actually see an insect in the beans,

but an inspection of beans showed significantly-sized bore-holes and destruction of the actual bean inside. I have discussed this with the Agricultural Officer in Charge at Kainantu. 1/3

Roads and Bridges

The Department of Public Works is at present renewing all bridges in the area (secondary roads only). From Fundibasa to Binamarien, a new vehicular road is being constructed by Mr. Des. Oatridge of the Summer Institute of Linguistics. He is providing payment for all work being done on this road, which will service both himself and Binamarien Village (Population: 120).

General

During the patrol it was most noticeable that the vast majority of the people are definitely more aware of what is going on in their area; as well, they are definitely aware of greater changes affecting them as a unit.

It would appear that in the last six months a state of political awareness has arisen, that is unprecedented in the area. Previously the people had vague ideas that somehow they were being "let down" by the Administration. Now they are becoming aware that something is in the air and that something is happening. Just exactly what this is, the people are not yet certain, as they have had no experience of this in the past. Their previous attitude to the Administration was "The patrol officer comes around once a year."

Since I have been in Kainantu I have tried to visit the area as often as possible, and have thus been able to watch a very fast transition taking place.

Education is becoming the greatest problem and many of the older men are realizing that there is something lacking. They are now crying for more schools, better schools and better teaching facilities. This, of course, works both ways, as I pointed out to them. They must be prepared to work for what they want, and build their own schools when teachers become available. The Arau School is a good example of insufficient "working" interest by the people. Only in recent months have they finished building a house for the teacher, who was previously living in the classroom, converting it each afternoon to living quarters. However, this fact does alleviate the problem that there are insufficient educational facilities available to the Gadsup people. At Fundibasa, with a population of over 500, there are no facilities available for schooling other than a small Mission school at Tombendaka, which does not provide for more students than Tombendaka itself can adequately provide.

The Korangka school was recently closed by the Department of Education, and thus many students at Primary level have been denied even a basic education. Some of these have been absorbed into the Arau school, but there are now over 60 students at Arau, and teaching facilities there are too limited for even that number.

The people are hoping that with the advent of Local Government, more schools will be made available, but no indications were given to them that such schools could eventuate.

39-1 Educational facilities in the form of more schools, is possibly the most important need for the area, but on several occasions I was asked if, in the advent of Local Government, something could be done about education for adults. The older men, in particular, appear to be keen to keep the young men at home where they can be of some use to their villages, and want to know if a programme to teach such subjects as basic carpentry and use of tools and allied materials, could be started. What they are thinking of is some kind of classes at a nearby centre, where experts in various artisan fields could show them, in a practical fashion suited to their environment, the ways and means of increasing their practical knowledge.

I feel that this has quite a lot of merit and would encourage the young men to take a greater interest in community affairs. At present, to learn anything of value, they have to leave home to work on the coast, or in main centres of the Highlands. This may not be really successful in advancing the individual's useful knowledge in relation to community affairs, but I feel that a distinct advantage would be gained by having practical adult education in the area. It would be too late for the adults to learn any theoretical aspects of Education, such as English or History and other such subjects, but it would never be too late for them to learn the basics of carpentry. This purpose I allowed him to have a free hand and did not myself. Generally, the patrol was successful in that the people themselves took a greater interest in their own problems and did not fail to speak openly about them to the patrol. This was required in only two cases; cases at Pantibasse and once at Korangka. Both villages only wanted further explanation of taxation in relation to Councils.

I feel that Mr. Aia's approach to the people was successful. He spoke openly to them and was an excellent spokesman from the people. In fact, many speeches were made by men and women, which appeared to me to be a sign that they were to get on.

Peter L. Lyons

PETER L. LYONS
PATROL OFFICER

With two exceptions, every village voted unanimously in support of an amalgamated Krinaxtu Council (i.e. Agarabi - Kananu - Gadsup and Tairora Census Divisions). Several villages expressed the opinion that it was "about time" something like this happened. There has been a feeling in the Gadsup of having been "let down", possibly due to incidents in the past when Agarabi people were criticized the Gadsup for not "getting ahead". There was evident a feeling of relief that at last something was being done.

The two exceptions were Aisa and Barocira villages, both of which rejected any suggestion of amalgamation. These villages are both Tairora speaking groups and as such have little feeling of cohesion with the Gadsup. However, both villages have, in the past, stated their willingness to join a Gadsup Council. The fact that an amalgamation proposal was put to them without warning, may have been the reason for this.

23

87

39-1-12 cont....

Department of District Administration,
Sub District Office,
KAINANTU.....E.H.D.

28th June, 1965

39-1-12

initial rejection. I feel that further approaches to the people of these villages will resolve this rejection and they will agree to amalgamation. Accordingly, I will visit Arau and Barosira with the people concerned.

Assistant District Commissioner,
Sub District Office,
KAINANTU.....E.H.D.

For your information, please.

LOCAL GOVERNMENT AMALGAMATION PROPOSALS
AGARABI - KAMANO - GADSUP

During my recent patrol of the Gadsup Census Division, (Patrol Report No. KAI 8 of 1964/1965) an approach was made to the people of the area, both native and non-native, with the purpose of ascertaining if they would be prepared to amalgamate with the Agarabi and Kamano Local Government Councils.

Mr. Ono Aia, President of the Agarabi Local Government Council, accompanied the patrol for its duration, and addressed public meetings in every village. His role was to ask the people to join with the Agarabi people. For this purpose I allowed him to have a free hand and did not myself participate in the actual public meetings, rather staying in the background to answer any questions that might have arisen.

This was required in only two cases; once at Puntibasee and once at Korangka. Both villages only wanted further explanation of taxation in relation to Councils.

I feel that Mr. Aia's approach to the people was successful. He spoke openly to them and had an excellent response from the people. In fact, many speeches were made, both by men and women, which appeared to me to be indicative of a desire to get on.

With two exceptions, every village voted unanimously in support of an amalgamated Kainantu Council (i.e. Agarabi - Kamano - Gadsup and Tairora Census Divisions). Several villages expressed the opinion that it was "about time" something like this happened. There has been a feeling in the Gadsup of having been "let down", possibly due to incidents in the past when Agarabi people have criticised the Gadsups for not "getting ahead". There was evident a feeling of relief that at last something was being done.

The two exceptions were Arau and Barosira villages, both of which rejected any suggestion of amalgamation. These villages are both Tairora speaking groups and as such have little feeling of cohesion with the Gadsup. However, both villages have, in the past, stated their willingness to join a Gadsup Council. The fact that an amalgamation proposal was put to them without warning, may have been the reason for this.....

cont..

39-1-12 cont....

28th June, 1965

PATROL REPORT NO. KAI 8 of 1964/65

LAND MATTERS

initial rejection. I feel that further approaches to the people of these villages will resolve this rejection and they will agree to amalgamation. Accordingly, I will endeavour in the near future to visit Arau and Barosira again and hold further talks with the people concerned.

to the people of Arau, Binamarica and Casura.
For your information, please.

An amount of £3. 0. 0. was paid for a new trade store site on the Arau Loop Road.

At Binamarica £250 was paid for the timber rights over 250 acres of land in the Village area. This payment was the result of an investigation carried out several months ago by the Department of Forests.

A further payment of £42. 5. 0. was made at Barosira for the area of land, Kamalidon, applied for the Lutheran Mission. This was in addition to the amount already paid.

£25 was paid for timber rights over 250 acres of land at Casura Village. This particular payment was after many months of the people refusing to accept the amount. They have accepted this now and several of the Casura men have expressed a wish to see further timber opened up for milling.

No difficulty was encountered in making any of these payments.

Peter L. Lyons
PETER L. LYONS
PATROL OFFICER

c.c. Assistant District Officer,
KAINANTU.

APPENDIX

PATROL REPORT NO. KAI 8 of 1964/65

LAND MATTERS

During this patrol, four outstanding payments were made to the people of Arona, Binamarien and Omsura.

An amount of £3. 0. 0. was paid for a new trade store site on the Arona Loop Road.

At Binamarien £250 was paid for the timber rights over 290 acres of land in the Village area. This payment was the result of an investigation carried out several months ago by the Department of Forests.

A further payment of £42. 5. 0. was made at Kambaira for the area of land, Kambaidam, applied for by the Lutheran Mission. This was in addition to £62. 15. 0. already paid.

£25 was paid for timber rights over 30 acres of land at Omsura Village. This particular payment came after many months of the people refusing to accept the amount. They have accepted this now and several of the Omsura men have expressed a wish to see further timber opened up for milling.

No difficulty was encountered in making any of these payments.

Peter Lyons

PETER L. LYONS
PATROL OFFICER

APPENDIX

PATROL REPORT NO. KAI 8 of 1964/65.

Census Statistics.

The attached Village Population Registers refer. There has been no comparison made with the 1963/64 census because of changes in the actual Census Division make-up.

Womro and Omisuan Villages, which were last year included in the Census, were last August (1964) included in the Markham Local Government Council at Kaiapit. As a result, their census is done from Kaiapit Sub-District.

The two villages of Barosira and Saioira were included in the Gadsup Census Division from the Tairora Census Division, although last year the Saioira Census was taken jointly with the Gadsup. Barosira has thus been two years without Census, although head tax was collected there in October 1964.

The Census reconciliation is thus impossible, with this shuffle of villages.

With the inclusion of the two Tairora Villages, and the exclusion of the two Markham Villages, the population has noticeably increased to over nine thousand, which will be of assistance to the Gadsup Council, due to be formed shortly, whether as a single unit or as a part of the amalgamated Kainantu Council.

Peter L. Lyons

PETER L. LYONS
PATROL OFFICER

Department of District Administration,
Sub District Office,
KAINANTU.....E.H.D.

28th June, 1965

37-4-1



TERRITORY OF PAPUA AND NEW GUINEA

In Reply
Please Quote

No. 49-2-5

Department of District Administration,
Sub District Office,
KAINANTU.....E.H.D.

21st July, 1965

The Officer-in-Charge,
Department of Public Health,
KAINANTU.....E.H.D.

SUSPECTED TUBERCULOSIS

During Patrol No. 8 of 1964/1965, in the Gadsup Census Division, a child of eighteen months at Saieka was observed during the annual Census.

The child, Habunda-Bambun, was apparently suffering from some illness and the parents said that the "Doctor" had said it was "T.B." They did not know who the "Doctor" was, but he had appeared at the village several months ago.

As it would appear that the child is not normal, to say the least, would it be possible, please, to have this checked when you are next in the area.

Peter L. Lyons

PETER L. LYONS
PATROL OFFICER

(13)

(88)

(109)

Department of District Administration,
Sub District Office,
KAINANTU.....E.H.D.

28th June, 1965

37-4-1

Officer-in-Charge,
Police Station,
KAINANTU....E.H.D.

INVESTIGATION OF ALLEGED SORCERY,
BINAMARIEN VILLAGE - GADSUP C/D

Our discussion prior to my departure on Patrol on 7th June, 1965, refers.

I interviewed Apa'o at Binamarien, with the following results.

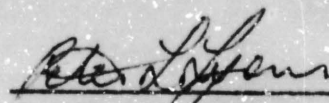
Apparently Apa'o had been given the sorcery item by a man from Anona Village, named Idei. This man had approached Apa'o with the sorcery item, plus £1.0.0. in cash, saying that if Apa'o used the sorcery on someone, to be unnamed at present, there would be further payment of a large sum of money.

Apa'o understood that the sorcery was to be used against some Agarabi people, and did not want to do this. Accordingly, he placed the sorcery item on the outside wall of his house, and would not take it inside his house, which does indicate that he was not prepared to use it.

Several weeks ago, Apa'o walked to the Agarabi area in order to return the item and state his unwillingness to use it. While in the area, he was accosted and the item was confiscated. He returned to Binamarien under the impression that the matter was concluded.

In view of this, I did not take any action against Apa'o.

For your information, please.


PETER L. LYONS
PATROL OFFICER



TERRITORY OF PAPUA AND NEW GUINEA

17
45

Telegrams

Telephone

Our Reference..... 67-2-9

If calling ask for

Mr.....

Sub District Office,
KAINANTU.....E.H.D.

28th June, 1965

Assistant District Commissioner,
Sub District Office,
KAINANTU.....E.H.D.

PATROL REPORT - KAI 8 of 1964/1965

District: Eastern Highlands

Patrol Conducted by: Peter L. Lyons, Patrol Officer

Area Patrolled: Gadsap Census Division

Accompanied by: Mr. W. Tucker, C.P.O.
Mr. Ono Aia, President Agarabi L.G.C.
Mr. Uwai-Daroi, Interpreter
1 Member R.P.N.G.C.

Duration: 7th June, 1965 - 24th June, 1965

Last Patrol: October, 1964

Objects of Patrol:

1. Census Revision
2. Land Matters
3. Common Roll
4. Roads and Bridges
5. Local Government
6. General Administration.

Peter Lyons

PETER L. LYONS
PATROL OFFICER

16th June, 1965:

Department of District Administration,
Sub District Office,
KAINANTU.....E.H.D.

5th July, 1965

PATROL REPORT--KAI 8 of 1964/1965

DIARY

- 17th June, 1965: Conducted census of Sessura-Ononinka. Proceeded by vehicle to Bicka. Conducted census. Mr. Lyons departed for Kainantu by vehicle for supplies.
Slept Bicka
- 18th June, 1965: Conducted census of Bicka. Departed Bicka.
Slept Bicka
- 7th June, 1965: Preparation of patrol gear. 9.30 a.m. left station by car for Kassam, arriving 10.30 a.m. 1.30 p.m. conducted census of Arona No. 1 and No. 2.
Slept Omsura
- 19th June, 1965: Walked to Saisura for census and returned to Omsura.
Slept Kassam
- 8th June, 1965: 8.30 a.m. inspected Arona No. 2 village. Waited arrival Mr. P. Lyons, P.O. Unable to depart Kassam because of lack of carriers.
Slept Kassam
- 20th June, 1965: Walked Omsura to Kana. Otherwise, Sunday Observed.
Slept Kassam
- 9th June, 1965: 6.30 a.m. departed Kassam for Abonamo, arriving 8.30 a.m. Discussion with villagers. 1.30 p.m. conducted census of Abonamo.
Slept Abonamo
- 10th June, 1965: Departed Abonamo for Mameran, arriving 10.30 a.m. Mr. Lyons conducted census. Proceeded to Pundibasa. Mr. Lyons conducted census of Pundibasa.
Slept Kainantu
Slept Pundibasa
- 21st June, 1965: 8.30 a.m. Left station for Arara.
Slept Pundibasa
- 11th June, 1965: To Binamarien. Conducted census of Binamarien. Mr. Lyons completed purchase of lease.
Slept Binamarien.
- 12th June, 1965: To Temendaka, inspecting Aid Post en route. Conducted census of Tomendaka.
Slept Temendaka
- 13th June, 1965: Sunday observed. Walked to Kambaira.
Slept Kambaira
- 14th June, 1965: Conducted census of Kambaira. Walked to Arau. Conducted census of Arau No. 1 and No. 2.
Slept Arau
- 15th June, 1965: Heard Mr. Lyons hold two courts. Walked from Arau to Barosira.
Slept Barosira.

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15th June, 1965: Conducted census of Barosira. Left Barosira for Sesaura-Ononinka. Was met by vehicle. Proceeded to Sesaura-Ononinka by vehicle.

In the area around Kainantu lie the Slept Sesaura-Ononinka river systems - the Raka, the Markham and the Furi. Their

17th June, 1965: Conducted census of Sesaura-Ononinka. Proceeded by vehicle to Bioka. Conducted census of Apumaka. Mr. Lyons departed for Kainantu by vehicle for supplies.

The Gadsup is ideally situated for Slept Bioka and development. It is accessible by roads that cover

18th June, 1965: Conducted census of Bioka. Departed Bioka for Omaura by vehicle. 2.30 p.m. Conducted census of Omaura.

This patrol, as well as conducting a census, had embarked Slept Omaura.

19th June, 1965: Walked to Saioa, conducted census and returned to Omaura.

Accompanying the patrol, at the suggestion of the Slept Omaura staff, was Mr. Ono Ala, President of the Agasahi D.S.C.

20th June, 1965: Walked Omaura to Ikana. Otherwise, Sunday Observed.

21st June, 1965: Conducted census of Tombena and Ikana. Departed Ikana for Akuna. Conducted census of Akuna.

The collection of tax was omitted from the patrol because Slept Akuna

22nd June, 1965: Conducted census of Wopepa and Onamuna. Departed Akuna rest house for Kainantu, arriving 1.30 p.m.

In all villages the patrol was greeted Slept Kainantu and friendliness by the people and the headmen.

23rd June, 1965: 8.30 a.m. Left Station for Aiyura. Conducted census of Asirangka and Aiyura. Returned station. END OF PATROL.

Villages:

Previous patrols in the area, all villages were situated on mountain ridges, from which to attend would have a rugged walk through rain-forests on Slept

At Omaura village, (which, by the way, is a valley), clear spaces on the surrounding mountain ridges, visible to the naked eye, were pointed out by a village elder who informed the writer that they were clearings of ancient village sites. With the advent of Administration and Law, a great number of villages are now lining the valley floors.

The typical round houses of the Eastern Highlands are still scattered through the villages, but the recent addition - the rectangular houses - appear to be more prevalent. However, both the round and the rectangular have their special significance in many of the villages. The round houses are usually occupied by the older men. The reasons for this are tradition, beliefs, warmth and comfort. The

W. E. TUCKER
CADET PATROL OFFICER

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2. INTRODUCTION

In the area around Kainantu lie the headwaters of three river systems - the Ramu, the Markham and the Puari. Their valleys provide three of the very few entry routes for aboriginal people to the Highlands. The Western boundaries of the Gadsup Census Division lie along part of the Ramu River.

The Gadsup is ideally situated for economic advancement and development. It is accessible by roads that cover the area quite sufficiently. It is not a rugged terrain by any means. It is suitable for cattle, coffee, timber etc., and the influence of European plantations in the area is a booster for the enterprise of the indigenes.

This patrol, as well as conducting a census, had embarked on a propaganda campaign for the formation of a Local Government Council.

Accompanying the patrol, at the suggestion of Administration staff, was Mr. Ono Aia, President of the Agarabi L.G.C.

The purpose of his accompanying the patrol was to suggest to the people a possible amalgamation of Councils, his suggestions usually being met with agreement. There are problems of such an agreement; foremost of which is the feeling of enmity existing amongst the different linguistic groups.

The collection of tax was omitted from the patrol because of the formation of the Council in the near future.

Reception of the Patrol.

In all villages the patrol was greeted with enthusiasm and friendliness by the people and the headmen.

An abundance of food was made available for the patrol at the rest houses. The reception of the patrol went to the extent of an invitation to dinner at the Luluai's house at Omaura. Naturally, the members of the patrol could not refuse this extension of good will.

Villages.

Previous to patrols in the area, all villages were situated on mountain ridges, from which to attain one would have a rugged walk through rain-forests on the mountainside.

At Omaura village. (which, by the way, is situated in a valley), clear spaces on the surrounding mountain ridges, visible to the naked eye, were pointed out by a village elder who informed the writer that they were clearings of ancient village sites. With the advent of Administration and Law, a great number of villages are now lining the valley floors.

The typical round houses of the Eastern Highlands are still scattered through the villages, but the recent addition - the rectangular houses - appear to be more prevalent. However, both the round and the rectangular have their special significance in many of the villages. The round houses are usually occupied by the older men. The reasons for this are tradition, beliefs, warmth and comfort. The

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rectangular shaped house, an easier house to erect, usually is occupied by the younger people. Towards Kassam, or in that vicinity, the rectangular shaped house is built on uprights, due to the Finschhafen influence in that area. Firewood, in the case of a house, is then stored underneath.

At Arona (2) village, the remnants only of the idea of a men's house, was pointed out to the writer. The house, owned by the village Tul Tul, had a head fashioned from wood and mounted on the peak of the roof. The head, placed in such a way, was previously the symbol of the men's house.

A thorough inspection was unable to be made of each village, but the cleanliness of those visited appeared to be sufficient, and if the writer may take the liberty, special credit must be given to the "out of the way place" Binamarien, for its hygienic condition and cleanliness of both village and people.

Outline of Political Situation.

Amongst the people of the Gadsup area, there are several conflicting groups. These are isolated groups of Tairora and the Gadsups and the Binamariens. The basis of this enmity usually arises because of land quarrels. For the purchase of large areas of land - timber surrounding Omaura, the Arona valley area etc. - particular care would have to be taken against conflict over boundary rights.

The impression gained by the writer was that the indigenes have a definite desire for advancement but are held back by their inability to obtain any drive for achievement. Hence they are unwilling to work, to a large extent, by themselves.

The gradual building up of political development and wealth etc. is not grasped or fully appreciated by the indigenes. The impression was that they expect such things to be won in a very short time. Whether these feelings give rise to cargo cults is unknown to the writer, but according to Summer Institute of Linguistics members in the area, there are cargo cult activities.

There are, from many of the villages, a number of workers in outside districts. Though their presence is definitely missed, their families are sufficiently cared for.

Agriculture.

To determine the overall food situation in the time available was not possible. However, the impression was gained from the villages visited that all had ample quantities for personal needs. This situation appears to be constant throughout the area.

Bananas and sugar cane are grown in the actual village grounds. The planting in such cases is individual. Sweet potatoes, taro, potatoes, tomatoes, pumpkins (sometimes the occasional Queensland Blue pumpkin) and peanuts are grown in the gardens. The excess peanuts and potatoes are sold locally.

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have since left the district.

The once substantial native grown coffee in the area is on a steady rate of decline in standard, price and demand. The indigenous owners appear to be disinterested in altering the situation to their advantage. At the moment it is definitely to their disadvantage to continue in the same apathetic manner.

The effects of this disinterest were noticed near the village of Kambaira where a black form of rot has set into the coffee and a small worm that destroyed the inside of the beans appeared to be prevalent.

The present price of native grown coffee is $\frac{1}{3}$ as compared with for European grown coffee. The price difference, apart from proper care in its growth, is such because of the indigenes' lack of knowledge in preparation (washing, drying, sorting etc.) of the picked bean. The bean grown by the indigenes, though smaller than the other, is of the same quality if proper care is taken in growth and plantation of the trees.

Plantation owners have informed the writer that on occasions they have purchased freshly-picked native beans and upon treatment have found that the beans were on a par with their own. It would appear that the indigenous population needs a boost in this field for success with their coffee.

The largest buyers of coffee in the area are Mr. N.M. Casey and

The number of trees in the area owned by natives remains unharmed from last report figures (Patrol Report KAI 3 1964/65).

Livestock

The number of pigs and the size are more of a prestige value than any means of subsistence or livelihood. The writer feels that it is because of this fact that the pigs in the area are quite numerous.

Poultry too forms part of the people's stock. It appears that poultry is left to roam through the village and, when so desired, are killed and eaten.

Turkeys appear to have entered the livestock quota for the Gadsup people. At least five were noticed at Omaura rest house.

D.A.S.F. have commenced a cattle project with the natives of Aiyura. At present the cattle are being fattened for the primary purpose of reselling, if and when a market is found. Some of the cattle are being sold to the locals for food consumption. However, the natives' ownership of such a large beast represents enormous prestige, and thus the sales to locals are very few.

D.A.S.F. recently sent five men on a training course on the basic aspects of cattle care. The men, after completing their training, were to be kept in food and shelter by the owners of the cattle and report periodically to D.A.S.F., with information on the livestock condition. Owing to negligible participation on the locals' part, the five men

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have since left the district.

Forests.

The Gadsup, particularly in the Eastern section, is heavily forested and possibly suitable for the formation of a large timber industry.

The manager of the saw mill operating at Omaura has pointed out that the people do not as yet appreciate the cutting and removing of native trees are to be replaced by new growth. When this is realized, little difficulty will be had in obtaining leases for timber rights.

Commerce and Industry

The propensity to which commerce and industry has arisen in the area is impressive. Difficulties, naturally, in the building of economic societies are encountered, and these the writer wishes to point out.

The number of native owned trade stores appears to be increasing at too fast a rate. The actual figure is unknown but quite a large number of people inquired as to the possibilities for obtaining licences for newly erected stores and potential stores. On examination of some of the stores it was found that the barest minimum was made available for consumption - a few tins of meat and fish, some sticks of tobacco, cloth, etc. Secondly, the practice or the characteristic of not appreciating exactness of value, is a downfall for the indigenous people in their endeavour to obtain profit. Articles are sometimes downpriced below the actual wholesale value. The understanding of freight prices, profit, demand and competition is not complete or even present at all in the minds of the Gadsup people.

Until such time as their understanding is complete or the situation is checked in some manner, such activities may cause a drain on the native economy in the area.

Timber in the area has the possibility of becoming an important industry for the sub-District. A timber mill owned by Jascar Syndicate and managed by Mr. N. Stagg, is operating at the moment on a small scale at Omaura. Jascar wishes to extend the plant by the purchase of large areas of timber, new machinery, access roads to factory forests, etc. Two plants would be erected - one for the actual milling of the timber, another for the cutting of floor boards, doors, windows etc. It was advised by the present manager of the mill that the outlay for the scheme would cost in the region of £50,000.

With the advent of a large timber plant, the employment of indigenes will be beneficial to the area. Five local men are being employed by the sawmill operating at the present time.

A gold mine operated by *R. Jones Syndicate* is in the near vicinity of the sawmill. The mine's annual output is £12,000. There are 7 coffee plantations in the area. The largest is owned by Mr. W. Larner at Arau. Mr. Larner intends to increase output of his coffee in the near future. He is accepting as a partner on his plantation a prominent businessman from America.

the unco-operation of the people upon the birth of twins. the usual procedure is for one of the twins born to be taken to hospital for care, leaving the mother to provide her full attention upon one child. However, it appears

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That some parents try to care for two children at once with ill effect on one or even two of the pair. Cattle in the area is both bred and sold by Mr. L. Oxlade and Mr. P. Zuccolos. The writer was informed by a member of D.A.S.F. staff that Mr. Zuccolos has been prohibited from selling of his cattle as T.B. has occurred in his herd. As explanations of effects of such a disease are not within the capability of the writer, further comments will be refrained.

Complaints.

The usual complaint at each rest house involves destruction of gardens by pigs.

One native complained of destruction of his timber by various neighbours. The complaint built up to a dispute as to whom originally owned the timber.

Second only to pigs in the field of complaints, was the non-returning of borrowed money. The writer feels that it is the natives' acceptance of flattery that occasions the lending of money.

Courts.

All courts were held by Mr. P. Lyons, P.O. For information regarding, please refer to Rep. KAI 8 - 64/65 submitted by Mr. Lyons.

Rest Houses and Carriers.

Rest houses can be reached by vehicular roads with the exception of three, viz. Binamarien, Mamerain and Abonamo. A road is at present being constructed to Binamarien and is a good 80% complete.

The walking distance between each is reasonably easy; 2½ hours from Kassam to Abonamo being the longest.

The condition of all rest houses was quite acceptable.

No difficulty was encountered in obtaining carriers. All were paid at the rate of 1/- an hour.

Health.

Administration of health in the area is not on a satisfactory level, due to the negligible co-operation of the indigenous people in the operation and maintenance of aid posts. This situation exists especially at Kassam. The writer feels that at the Kassam Aid Post it is not a beneficial service to the native community as its standard has been allowed to decline to an unhygienic level.

There are four Administration Aid Posts in the area. They are at Kassam, Pundibasa, Arau and Akua. To maintain them satisfactorily, more help is needed from the local people.

A form of Tinea or skin complaint appears to be quite extensive at Arau and surrounding hamlets. The A.P.O. advised that treatment had been obtained from the Kainantu hospital but the skin complaint still exists.

The A.P.O. at Pundibasa drew to the attention of the patrol the unco-operation of the people upon the birth of twins. The usual procedure is for one of the twins born to be taken to hospital for care, leaving the mother to provide her full attention upon one child. However, it appears

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that some parents try to care for two children at once, with ill effect on one or even two of the pair. At each census proceeding there were no cases of unwarranted Education. No significant increases in overall population were recorded, except at Aiyura where an increase of births

A detailed report on the number and locality of state and mission schools in the area has been submitted in Rep. No. KAI 3 - 64/65. The writer therefore feels it is unnecessary to present a duplicate list. However, a brief resume; there are four state schools operating, one being closed early in 1965, and three mission schools in the area.

though Location of the area does not appear to be as immature as the more mountainous sections of the District, though Location the hills and valleys Grades down to almost 2,000 feet.

Arau	Prep. & Std. 1
Akuna	Std. 1 & Std. 2
Aiyura	Std. 1 & Std. 2
Omaura	Std. 1, Std. 2 & Std. 3 (S.D.A. Mission)

Aiyura Primary A, attended by indigenes and Europeans.

Ukarumpa Summer Institute of Linguistics
correspondence High School.

Roads and Bridges.

Briefly, the conditions of the roads and bridges are very satisfactory. The patrol was, however, conducted during reasonably dry weather. The inspection of road conditions under heavy rain was therefore not possible.

All road categories are marked on the attached map.

Missions.

The people of the Gadsup come under the influence of Seventh Day Adventists and Lutheran Missions and the Summer Institute of Linguistics.

According to an S.I.L. member, the mission teachings of the scriptures are somewhat vague in the minds of the less sophisticated natives in the area. They believed that the scriptures taught to them was mythology similar to the myths and tales of their forefathers. It appears, however, as mission influence extends, ideas such as these gradually fade.

The work of the S.I.L. is purely translation of the Bible into the dialect teaching the natives literacy in their own language the purpose of a strong base for future understanding.

Labour.

Casual labourers are employed locally and some are employed further afield. The trend, it appears, is moving towards coastal work. Fifteen to twenty young men enquired as to the possibility of such work. The names of the men, and their villages were taken down by Mr. P. Lyons.

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Census.

At each census proceeding there were no cases of unwarranted absenteeism. No significant increases in overall population were revealed, except at Aiyura where an increase of births was registered, and deaths were almost negligible. This, of course, may to some degree be due to Aiyura's nearness to sufficient medical treatment.

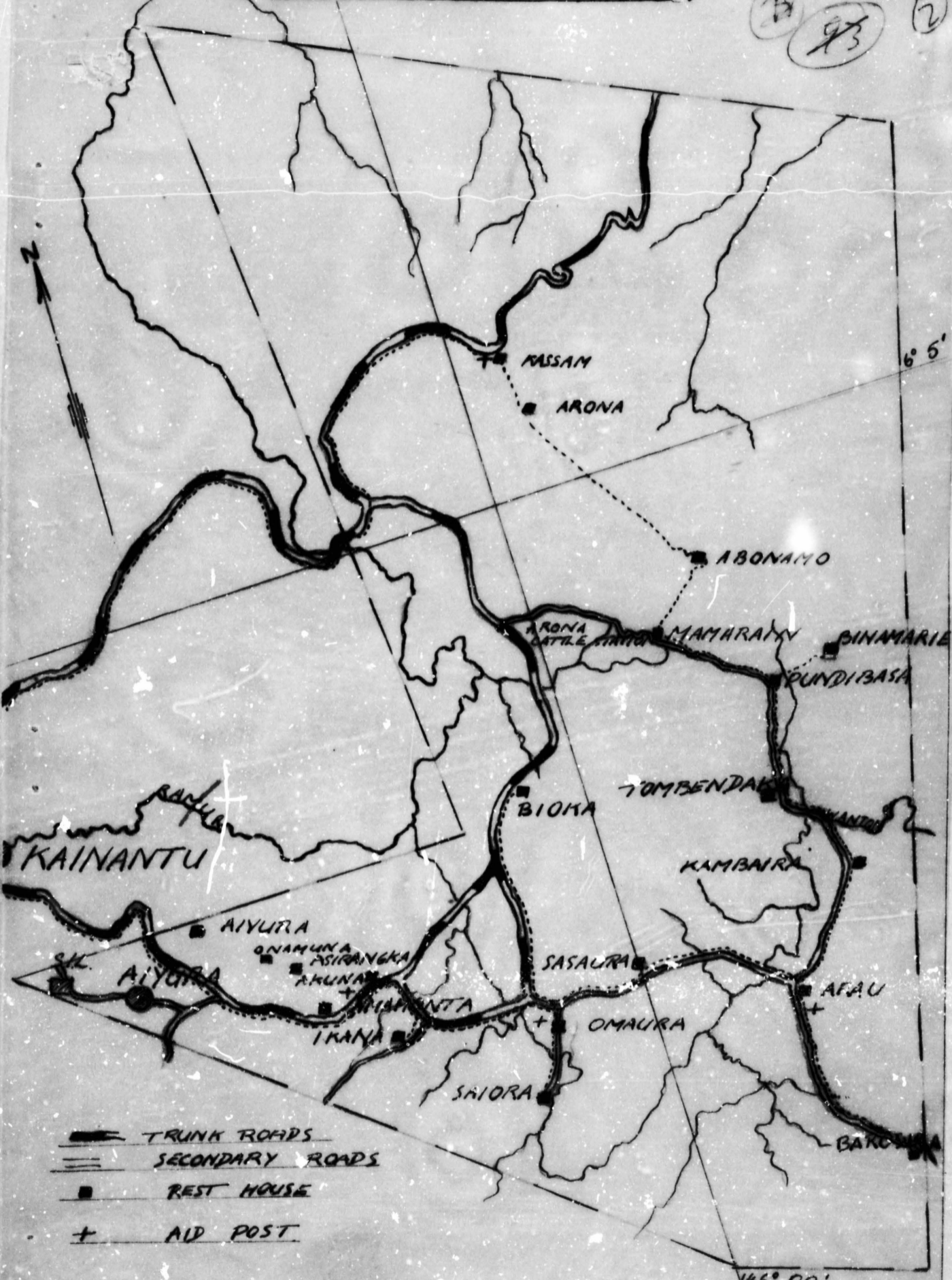
Geography and Topography.

The topography of the area does not appear to be as immature as the more mountainous sections of the District, though some of the hills and valleys cut down to almost 2,000 feet.

Much of the country is covered with anthropogenic kunai grassland with boundaries of old village gardens sometimes being visible through differential growths of the kunai.

GADSUP CENSUS DIVISION

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- TRUNK ROADS
- SECONDARY ROADS
- REST HOUSE
- + AID POST

SCALE 1" = 2 MILES